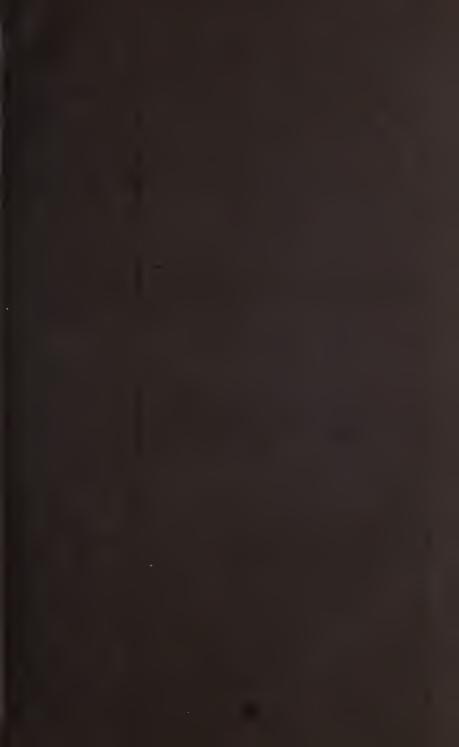


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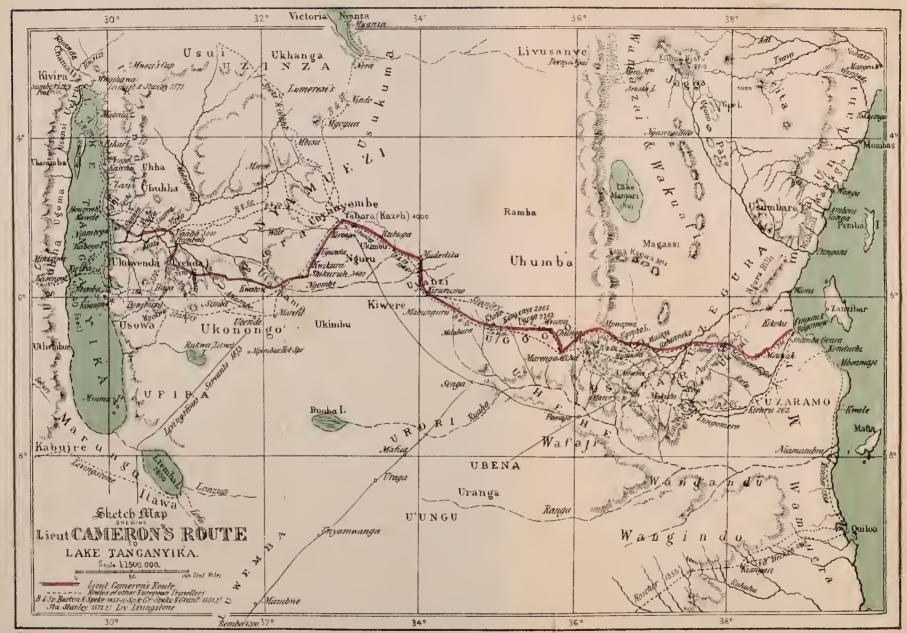
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"HE SHALL HAVE DOMINION ALSO FROM SEA TO SEA, AND FROM THE RIVER TO THE ENDS OF THE EARTH."—PSALM IXXII. 8.

THE VICTORIA NYANZA,

A FIELD FOR

MISSIONARY ENTERPRISE.

By EDWARD HUTCHINSON, F.R.G.S., F.S.A.

AUTHOR OF "THE SLAVE TRADE OF EAST AFRICA," &c., &c.

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Buroness Burdett-Coutts.

MADAM,

I have ventured to inseribe the following pages to you, in testimony of your benevolent sympathy and active exertions in the cause of the negro. Your liberality fostered the early efforts of Christian philanthropists on the Western African coast, and has cheered and encouraged the native Bishop of the Niger. Your influence and aid were readily lent to the suppression of the East African slave-trade, and to the relief of its victims. It is hardly therefore needful to ask your kindly interest in the enterprise which forms the subject of these pages.

The interest aroused by Mr. Stanley's report of King Mtesa's invitation has ereated a demand for the information I have here endeavoured to supply; and the necessity of meeting this demand without loss of time must be my apology if I have failed to gather all the material that was available.

It will be observed that nothing is said of the religion of the races it is hoped to reach. Little can as yet or need be said. If not indigenous, they are as regards religion on the ordinary level of aboriginal races. It will, however, be very interesting to discover whether a difference of religious worship as well as of language exists between them and the idolatrous negroes of West Africa, thus sustaining Dr. Krapf's view, that they belong to a Nilotic rather than a Negritian family.

For the use of the two maps I am indebted to Col. Grant, Messrs. Blackwood, and Messrs. Trübner & Co.

I have the honour to be,

MADAM,

Your most Obedient Servant.

E. HUTCHINSON.

LONDON, 1st Jan. 1876.

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THE VICTORIA NYANZA,

A

FIELD FOR MISSIONARY ENTERPRISE.

I.

THE exploration of Eastern Equatorial Africa has during the last twenty-five years afforded a field for the display of qualities which command our respect and admiration; courage that no peril could daunt, energy and determination surmounting every obstacle, courtesy and tact winning, or steady audacity forcing a path alike through the meshes of intrigue and the toils of open opposition. Who has not felt his spirits rise as he reads the cheerful narrative of a Speke, or the simple unadorned story of a Grant, and has not marvelled at their pluck and endurance? A Walk across Africa! Read Baker's account of his meeting with those two men; your heart must swell with honest pride that you are a fellow countryman of theirs. Or read the touching story of Baker's discovery of the Albert Nyanza. What marvellous energy, what obstinate fortitude, what unexampled audacity, under almost overwhelming peril and danger! Think of Schweinfurth's long banishment, or Nachtigall's exile in Central Africa; the traveller Stanley, pushing his way with resistless force of will; and last, and not least, the young English officer, Cameron, achieving a second "Walk across Africa." One traveller, however, stands alone in the records of African travel, foremost in the front rank, combining the best qualities of each and all: lion-like courage, patient endurance, obstinate determination, persistent energy-David Livingstone had them all; and with all a gentleness and tenderness which won affection and respect.

lessons these men have taught, not only to us and the eivilized world, but to the rude savages among whom they have travelled and sojourned! Well may we be thankful that they have in all their travels, and in all their dealings, won respect and confidence for the name of Englishman.

One result has attended African discovery which is to us of far more importance than the mere settlement of geographical questions, and that is—that the interior of Equatorial Africa, in place of being a vast desert, uninhabited and wild, as was formerly supposed, teems with a numerous population, and is broken into hill and dale, highland and lowland, mountain and valley, river and lake. We have also learned that while the deadly fever lingers for its prey in the marsh lands and valleys, there are elevations comparatively free from its more deadly forms. We have also learned that while some of the interior tribes are warlike and ferocious, others again are peaceful and sociably inclined.

But there is also one other lesson which the researches of these travellers have taught us, and that is, that the millions of Central Africa are sunk in eruel bondage. Darkness and the shadow of death tinge the whole seene; Satan, indeed, seems to reign supreme. To the Christian ear, each tale of blood, each trait of moral degradation, each record of suffering humanity, seem all to unite in the piteous ery—"Come over and help us."

Through midnight gloom from Macedon
The cry of myriads as of one;
The voiceful silence of despair
Is eloquent in awful prayer;
The soul's exceeding bitter cry,
"Come o'er and help us, or we die,"

How mournfully it echoes on— For half the world is Macedon. These brethren to their brethren call, And by the love that loved us all, And by the whole world's life they cry, "O ye that live, behold, we die!" (STONE.)

Many a Christian heart has heard and trembled under this cry; and when the earnest appeals of Livingstone rang through the land, the question was often wistfully asked—Will no one follow in his steps with the blessings of the Gospel of peace? The last words he spoke in public linger in our ears:—" I go to open the door to Central Africa. It is probable that I may die there, but take care you do not let that door be closed."

Remembering the deep interest taken by the Church Missionary Society in all that concerns the welfare of Africa, it may be supposed that the Committee carefully considered how far, and in what way, they could best respond to this call. They decided that to those parts of Central Africa to which Livingstone's call seemed more especially to point, their way was not clear; that their work must be more in the vicinity of their own Mission, and in connection with those tribes whose history and language had long been the study of their Missionaries at Mombasa; and that while keeping in view an approach to the interior from that Mission as a base, the humbler, though not less important task of cooperating with the Government, in their measures for the suppression of the East African slave-trade, was for the time the best response they could make to the great traveller's appeal. The East African Mission was accordingly strengthened, a settlement formed, and at this present moment there are there 300 liberated slaves to be evangelized, and trained to supply a Native agency.

It may now very properly be asked, "What is there in the present circumstances which constitutes a call to us to advance a Mission into the heart of the continent?" The answer to this inquiry we propose to furnish in these pages. We venture to think that it will be found that half the courage, fortitude, energy, patience, skill, and determination displayed by our travellers in the cause of science, will carry the Gospel banner to the shores of the great Nile lakes.

"Now, they do it to obtain a corruptible crown, But we an incorruptible."

We propose to examine as fully as we can into the character of the countries lying to the West and North West of the Victoria Nyanza, or in other words between that lake and the Albert Nyanza, discovered by Baker—their peoples—and the means of communication with Egypt and Zanzibar.

Although we may assume that the more immediate cause of the present movement for the establishment of a Mission is due to Mr. Stanley, who in the midst of all the excitement of travel thought of the real welfare of the semi-savage king, whose guest for the time he was, and drew from him that invitation to Missionaries which has aroused so much attention, it must not be forgotten that the very first incentive to exploration in this part of Africa is due to the discoveries of the Missionaries of the Church Missionary Society, discoveries made in the effort to find an entrance for the Gospel to that part of the African continent.

Captain Speke relates how the journey was undertaken, in the course of which he discovered the Victoria Nyanza, and the results of which have been steadily kept in view by the Committee of the Church Missionary Society. He states that on visiting the Royal Geographical Society there was revealed to him for the first time the great objects of an expedition planned by Captain Burton:—

"On the walls of the Society's rooms there hung a large diagram, comprising a section of Eastern Africa, extending from the equator to the fourteenth degree of south latitude, and from Zanzibar sixteen degrees inland, which had been constructed by two reverend gentlemen, Messrs. Erhardt and Rebmann, Missionaries of the Church Missionary Society of London, a short time previously,

when carrying on their duties at Zanzibar. In this section-map, swallowing up about half of the whole area of the ground included in it, there figured a lake of such portentous size and such unseemly shape, representing a gigantic slug, or, perhaps, even closer still, the ugly salamander, that everybody who looked at it incredulously laughed and shook his head. It was, indeed, phenomenon enough in these days to excite anybody's curiosity! A single sheet of sweet water, upwards of eight hundred miles long by three hundred broad, quite equal in size to, if not larger than, the great salt Caspian."

"I must now (after expressing a fervent hope that England especially, and the civilised world generally, will not neglect this land of promise) call attention to the marked fact, that the Missionaries residing for many years at Zanzibar are the prime and first promoters of this discovery. They have been for years past doing their utmost, with simple sincerity, to Christianise this negro land, and promote a civilised and happy state of existence among these benighted beings. During their sojourn among these blackamoors, they heard from Arabs and others of many of the facts I have now stated, but only in a confused way, such as might be expected in information derived from an uneducated people. Amongst the more important disclosures made by the Arabs was the constant reference to a large lake or inland sea, which their caravans were in the habit of visiting. It was a singular thing that, at whatever part of the coast the Missionaries arrived, on inquiring from the travelling merchants where they went to, they one and all stated to an inland sea, the dimensions of which were such that nobody could give any estimate of its length or width. The directions they travelled in pointed north-west, west, and south-west, and their accounts seemed to indicate a single sheet of water, extending from the Line down to 14° south latitude—a sea of about 840 miles in length, with an assumed breadth of two to three hundred miles. In fact, from this great combination of testimony that water lay generally in a continuous line from the equator up to 14° south latitude, and from not being able to gain information of there being any land separations to the said water,

they very naturally, and I may add fortunately, put upon the map that monster slug of an inland sea which so much attracted the attention of the geographical world in 1855-56, and caused our being sent out to Africa. The good that may result from this little, yet happy accident, will, I trust, prove proportionately as large and fruitful as the produce from the symbolical grain of mustard-seed; and nobody knows or believes in this more fully than one of the chief promoters of this exciting investigation, Mr. Rebmann. From these late explorations, he feels convinced, as he has oftentimes told me, that the first step has been taken in the right direction for the development of the commercial resources of the country, the spread of civilisation, and the extension of our geographical knowledge."—(Speke's "Nile Sources," pp. 156, 364.)

It was determined that this great mystery should be solved, and an expedition was accordingly planned under the direction of Captain Burton to test the accuracy of the data furnished by the Missionaries. Captain Burton was joined by Captain Speke, and they started for East Africa in 1857. After a preliminary visit to Mr. Rebmann they set out upon their journey. They reached Lake Tanganika in March, 1859. By actual examination they found that the lake was enclosed on the north by a chain of mountains. On their return from Tanganika to Kazeh, Speke determined to explore to the north, and discovered the great Lake Ukerewe.

On his return to England a second expedition was arranged without loss of time, and early in 1859, Speke, accompanied by Captain Grant, of the Indian Service, started for East Africa. Following the route taken by Burton and Speke, they reached Kazeh, now better known as Unyanyembe, and from thence struck north, passing through Uzinza and Karagué, and reaching at last the lake in the territory of Uganda. During this journey the two travellers were separated for some time, Captain Grant being laid up ill under the care of King Rumanika, in Karagué, while Speke pushed on and

awaited his arrival at King Mtesa's eapital in Uganda. Thus ample opportunity was afforded for studying fully the character of the people, their country, and, most important of all, the disposition of the rulers.

The general conclusions to which Speke and his companion came with regard to the opportunities for undertaking Mission work, in consequence of their researches, are fully detailed in the second work published by Speke, "The Nile Sources." He says, page 365:—

"As many Clergymen, Missionaries and others have begged me to publish what facilities are open to the better prosecution of their noble enterprise in this wild country, I would certainly direct their attention to the Karagué district in preference to any other.

"There they will find, I feel convinced, a fine healthy country; a choice of ground from the mountain-top to the level of the lake, capable of affording them every comfort of life which an isolated place can produce; and being the most remote region from the coast, they would have less interference from the Mohammedan communities that reside by the sea. But then, I think, Missionaries would have but a poor chance of success unless they went there in a body, with wives and families all as assiduous in working to the same end as themselves, and all capable of other useful occupations besides that of disseminating the Gospel, which should come after, and not before, the people are awake and prepared to receive it. As that country must be cold in consequence of its great altitude, the people would much sooner than in the hotter and more enervating lowlands, learn any lessons of industry they might be taught. To live idle in regard to everything but endeavouring to cram these negroes with Scriptural doctrines, as has too often been and now is done, is, although apparently the straightest, the longest way to reach the goal of their desires.

"The Missionary, I think, should be a Jack-of-all-trades—a man that can turn his hand to anything; and being useful in all cases, he would, at any rate, make himself influential with those who were living around him. To instruct him is the surest way of

gaining a black man's heart, which, once obtained, can easily be turned in any way the preceptor pleases; as is the case with all Asiatics, they soon learn to bow to the superior intellect of the European, and are as easily ruled as a child is by his father.

"Since writing this, as I have had more insight into Africa by travelling from Kazeh to Egypt down the whole length of the Nile, I would be sorry to leave this opinion standing without making a few more remarks. Of all places in Africa, by far the most inviting to Missionary enterprise are the kingdoms of Karagué, Uganda, and Unyoro. They are extremely fertile and healthy, and the temperature is delightfully moderate. So abundant, indeed, are all provisions and so prolific the soil, that a Missionary establishment, however large, could support itself after the first year's crop. Being ruled by kings of the Abyssinian type, there is no doubt but that they have a latent Christianity in them. kings are powerful enough to keep up their governments under numerous officers. They have expressed a wish to have their children educated; and I am sure the Missionary need only go there to obtain all he desires on as secure a basis as he will find anywhere else in those parts of Africa which are not under the rule of Europeans. If this was effected by the aid of an Egyptian force at Gondokoro, together with an arrangement for putting the White Nile trade on a legitimate footing between that station and Unyoro, the heathen would not only be blessed, but we should soon have a great and valuable commerce. Without protection, though, I would not advise anyone to go there.

"Now, for the use of commercial inquirers, I may also add, that it may be seen in my 'Journal of the Discovery of the Source of the Nile,' that the kings of these three countries were all, more or less, adverse to my passing through their countries to the Nile; but they gave way, and permitted my doing so, on my promising to open a direct trade with this country and theirs by the channel of that river. I gave them the promise freely, for I saw by the nature of the land, subjected as it is to frequently recurring showers of rain all the year round, that it will be, in course of time, one of the greatest nations on the earth. It is nearer to

Europe than India; it is far more fertile, and it possesses none of those disagreeable elements of discontent which have been such a sharp thorn in our sides in India-I mean a history and a religion far anterior to our own, which make those we govern there shrink from us, caused by a natural antipathy of being ruled by an inferior race, as we are by them considered to be. These countries, on the contrary, have no literature, and therefore have neither history nor religion to excite discontent should any foreigners intrench on their lands. By this I do not wish it to be supposed that I would willingly see any foreign European power upset these Wahuma governments; but, on the contrary, I would like to see them maintained as long as possible, and I seriously trust some steps may speedily be taken for that desirable object. Should it not be so, then in a short time these kingdoms will fall into the hands of those vile ruffian traders on the White Nile, in the same way as Kazeh has been occupied by the Arabs of Zanzibar. To give an instance of the way it most likely will be effected, I will merely state that the king of Unyoro begged me repeatedly to kill some rebel brothers of his, who were then occupying an island between his palace and the Little Luta Nzige. I would not do it, as I thought it would be a bad example to set in the country; but some time afterwards I felt sorry for it, for on arrival in Madi, where I first met the Nile traders, I found that they were in league with these very rebels to dethrone the king. The atrocities committed by these traders are beyond all civilised belief. They are constantly fighting, robbing, and capturing slaves and cattle. No honest man can either trade or travel in the country, for the natives have been bullied to such an extent that they either fight or run away, according to their strength and circumstance. That a great quantity of ivory is drawn from those countries I must admit, for these traders ramify in all directions. and, vying with one another, see who can get most ivory at the least expense, no matter what means they employ to obtain their ends.

"At the same time, I have no hesitation in saying that ten times as much merchandise might be got at less expense, if the trade were protected by government means, and put on a legiti-

mate footing. Those countries teem with cattle. The indigenous cotton is of very superior quality. Indigo, sugar-cane, coffee, tobacco, sesamum, and indeed all things that will grow in a tropical climate, may be grown there within 3° of the equator, in luxurious profusion, and without any chance of failure owing to those long periodical droughts which affect all lands distant more than 3° from the equator.

"When I was sailing down the Nile, I could not help remarking to all the pashas I visited how strange it appeared that men so civilised as they were should be living in such a barren, hot, and glaring land as Egypt, when the negroes on the equator were absolutely living in the richest and pleasantest garden in the world, so far as nature has made the two countries.

"Now, though I have dwelt so markedly on the surprising fertility of Uganda and Unyoro in particular, I do not wish it to be supposed that I consider those countries alone to be exclusively rich, for I believe there is a continuous zone of fertility stretching right across Africa from east to west, affected only by the nature of the soil. In advancing this argument, I hold that the greatest discovery I have made in Africa consists in my positive knowledge regarding the rainy system of Africa; and to exemplify it irrespectively of my meteorological observations, I will state emphatically that as surely as I have determined the source of the Nile to lie within 3° of the equator, and that it cannot emanate from any point further south, because all the lands beyond that limit are subject to long periodical droughts-so certain am I that the Tanganyika is supplied from the same source, or rainy zone, though draining in the opposite direction. Again, to its west also, from the same source of supply, the head-waters of the Zambezi take their origin. Still farther west, the fountains of the Congo must have their birth. Again, farther west still, the Chadda branch of the Niger can alone be thus supplied, and the same must be the case with the Gaboon river.

"To carry this argument still farther, I would direct attention to the periodical conditions of the Blue Nile and Niger rivers. Both of these rivers rise in high mountains on the coast-range, at about 10° north latitude, but on opposite sides of the continent.

They are considered large rivers, but only in consequence of their great floodings, when the sun, in his northern declination, brings the rains over the seats of their birthplaces; for when the sun is in the south they shrink so low that the waters of the Blue river would never have power to reach the sea were they not assisted by the perennial stream of the White Nile.

"The most important exploring expedition that any one could undertake now, would be to cross Africa from east to west, keeping close to the first degree of north latitude, to ascertain the geological formation of that parallel. Within the coast-ranges, in consequence of the great elevation of the land, the temperature is always moderate, and it is proved to be much more healthy than any of those parts of Africa subjected to periodical seasons. Next to this scheme, I would recommend this fertile zone to be attacked from Gondokoro on the Nile, and from Gaboon (the French port) on the equator. The Gondokoro line, being known to a considerable extent, is ready for working, and only requires government protection to make it succeed; but the other line from the Gaboon should first be inspected by a scientific expedition."

Thus there was placed fully before the Church Missionary Society the hope of, at some future time, and in connection with their own work on the East African Coast, undertaking a Mission to the lands described by Speke and Grant. This hope they never abandoned; they clung to their Mombasa Mission when its prospects were at the lowest, and now, as we shall see, that Mission will in all probability be the base of operations in attempting to reach Uganda.

Six travellers have reached the dominions of King Mtesa, the sovereign of Uganda, that is, European, for Arab traders must frequently have reached him. These six are Speke, Grant, Baker, Stanley, Long, and Linant de Bellefonds.

Stanley having pushed through from Zanzibar, and explored part of Lake Nyanza, reached King Mtesa. The following is the account of his reception by that monarch, with the invitation to English Missionaries, taken from the Daily Telegraph:—

"Arriving at Beyal we were welcomed by a fleet of canoes sent by Mtesa to conduct us to 'Murchison Creek,' and on the 4th of April I landed amid a concourse of two thousand people, who saluted me with a deafening volley of musketry and waving of flags. Katakiro, the chief Mukungu, or officer, in Uganda, then conducted me to comfortable quarters, to which shortly afterwards were brought sixteen goats, ten oxen, an immense quantity of bananas, plaintains, sweet potatoes, besides eggs, chickens, milk, rice, ghee, and butter. After such a royal and bountiful gift I felt more curiosity than ever to see the generous monarch; and in the afternoon Mtesa, having prepared beforehand for my reception, sent to say that he was ready to welcome me. Issuing out of my quarters I found myself in a broad street eighty feet wide and half-a-mile long, which was lined by his personal guards and attendants, his captains and their respective retinues, to the number of about three thousand. At the extreme end of this street, and fronting it, was the King's audience-house, in whose shadow I saw dimly the figure of the King sitting in a chair. As I advanced towards him the soldiers continued to fire their guns. The drums, sixteen in number, beat out a fearful tempest of sound, and the flags waved, until I became conscious that all this display was far beyond my merits, and consequently felt greatly embarrassed by so flattering a reception. Arrived before the audience-house, the King rose-a tall and slender figure, dressed in Arab costume-approached me a few paces, held out his hand mutely, while the drums continued their terrible noise, and we stood silently gazing at each other during a few minutes, I indeed more embarrassed than ever. But soon relieved from the oppressive noise of the huge drums, and the hospitable violence of the many screaming discordant fifes, I was invited to sit, Mtesa first showing the example, followed by his great captains, about one hundred in number.

More at ease, I now surveyed the figure and features of the powerful monarch. Mtesa is about thirty-four years old, and tall and slender in build, as I have already stated, but with broad shoulders. His face is very agreeable and pleasant, and indicates intelligence and mildness. His eyes are large, his nose and mouth

are a great improvement upon the common type of negro, and approach to the same features in the Muscat Arab when slightly tainted with negro blood. His teeth are splendid, and gleaming white.

As soon as Mtesa began to speak I became captivated by his manner, for there was much of the polish of a true gentleman about it-it was at once amiable, graceful, and friendly. tended to assure me that in this potentate I had found a friend, a generous King, and an intelligent ruler. He is not personally inferior to Seyd Burghash, the Arab Sultan of Zanzibar, and indeed appears to mc quite like a coloured gentleman who has visited European Courts, and caught a certain refinement and ease of manner with a large amount of information. If you will recollect, however, that Mtesa is a native of Central Africa, and that he has seen but three white men until I came, you will, perhaps, be as much astonished as I was. And if you will but think of the enormous extent of country he rules, extending from E. long. 34 to E. long. 31, and from N. lat. 1 to S. lat. 3.30, you will further perceive the immense influence he could wield towards the civilisation of Africa. Indeed, I could not regard this King or look at him in any other light, than as the possible Ethelbert, by whose means the light of the Gospel may be brought to benighted middle Africa. Undoubtedly the Mtesa of to-day is vastly superior to the vain youth whom Speke and Grant saw. There is now no daily butchery of men or women; seldom one suffers the extreme punishment. Speke and Grant left him a raw, vain youth, and a heathen. He is now a gentleman, and, professing Islamism, submits to other laws than his own erratic will, which we are told led to such severe and fatal consequences. All his captains and chief officers observe the same creed, dress in Arab costume, and in other ways affect Arab customs. He has a guard of 200 men -renegadoes from Baker's expedition, Zanzibar defalcators, a few Omani, and the elect of Uganda. Behind his throne, an armchair of native manufacture, the royal shield-bearers, lance-bearers and gun-bearers stand erect and staid. On either side of him are his grand chiefs and courtiers, sons of governors of his provinces, chiefs of districts, &c. Outside the Audience House the lengthy lines of warriors begin with the chief drummer and the noisy goma-beaters; next come the screaming fifers, the flag and banner-bearers, the fusiliers, and so on seemingly ad infinitum, with spearmen and attendants.

Mtesa asked a number of questions about various things, thereby showing a vast amount of curiosity and great intelligence. The King had arrived at this camp-Usavara-fourteen days before my arrival, with all that immense army of followers, for the purpose of shooting birds. He now proposed to return, after two or three days' rest, to his capital at Ulagalla, or Uragara. Each day of my stay at Usavara was a scene of gaiety and rejoicing. On the first after my arrival we beheld a grand naval review, eighty-four canoes being under way, each manned by from thirty to forty men, containing in the aggregate a force of about 2500 men. We had excellent races, and witnessed various manœuvres by water. Each admiral vied with the others in extolling aloud the glory of their monarch, or in exciting admiration from the hundreds of spectators on shore. The King's three hundred wives were present en grande tenue, and were not the least important of those on shore. The second day the King led his fleet in person, to show me his prowess in shooting birds. We rowed, or were rather paddled, up 'Murchison Creek,' visiting en route a dhow he is building for the navigation of the lake, as well as his place of residence during Ramadan, and his former capital ' Banda,' where Speke and Grant found him.

"The third day the troops of Mtesa were exercised at targetpractice, and on the fourth we all marched for the Grand Capital,
the Kibuga of Uganda, Ulagalla or Uragara. Mtesa is a great
King. He is a monarch who would delight the soul of any intelligent European, as he would see in his black Majesty the hope
of Central Africa. He is King of Karagué, Uganda, Unyoro,
Usoga, and Usui. Each day I found something which increased
my esteem and respect for him. He is fond of imitating
Europeans and what he has heard of their great personages,
which trait, with a little tuition, would prove of immense benefit
to his country. He has prepared broad highways in the neighbourhood of his capital for the good time that is coming when

some charitable European will send him any kind of wheeled vehicle. As we approached the capital the main road from Usavara increased in width from 20 feet to 150 feet. When we arrived at this magnificent breadth we viewed the capital, crowning an eminence commanding a most extensive view of a picturesque and rich country, all teeming with gardens of plantations and bananas, and beautiful pasture land. Of course, huts, however large, lend but little attraction to a scene, but a tall flagstaff and an immense flag proved a decided feature in the landscape. Arrived at the capital, I found that the vast collection of buildings crowning the eminence were the Royal quarters, round which ran five several palisades and circular courts, between which and the city was a circular road, ranging from 100 to 200 feet in width, and from this radiated six or seven imposing avenues, lined with gardens and huts.

"The next day after arrival I was introduced to the Royal Palace in great state. None of the primitive scenes described in Speke's book were now visible there. The guards, clothed in white cotton dresses, were by no means comical as then. The chiefs were very respectable looking people, dressed richly in the Arab costume. The palace was a huge and lofty structure, well built of grass and cane, while tall trunks of trees upheld the roof, which was covered with cloth sheeting inside.

"I must not forget to inform you and your readers of one very interesting subject connected with Mtesa, which will gratify many a philanthropic European and American.

"I have already told you that Mtesa and the whole of his Court profess Islamism. A long time ago—some four or five years—Khamis Bin Abdullah (the only Arab who remained with me three years ago, as a rearguard, when the Arabs disgracefully fled from Mirambo) came to Uganda. He was wealthy, of noble descent, had a fine, magnificent personal appearance, and brought with him many a rich present for Mtesa, such as few Arabs could afford. The King became immediately fascinated with him, and really few white men could be long with the son of Abdullah without being charmed by his presence, his handsome proud

features, his rich olive complexion, and his liberality. I confess I never saw an Arab or Mussulman who attracted me so much as Khamis Bin Abdullah, and it is no wonder that Mtesa, meeting a kindred spirit in the noble youth of Muscat, amazed at his handsome bearing, the splendour of his apparel, the display of his wealth, and the number of his slaves, fell in love with him. Khamis stayed with Mtesa a full year, during which time the King became a convert to the creed of his visitor—namely, Mohammedanism. The Arab clothed Mtesa in the best that his wardrobe offered; he gave him gold-embroidered jackets, fine white shirts, crimson slippers, swords, silk sashes, daggers, and a revolving rifle, so that Speke and Grant's presents seemed of necessity insignificant. 11 Now, until I arrived at Mtesa's Court, the King delighted in the idea that he was a follower of Islam; but by one conversation I flatter myself that I have tumbled the newly-raised religious fabric to the ground, and if it were only followed by the arrival of a Christian Mission here, the conversion of Mtesa and his Court to Christianity would, I think, be complete. I have, indeed, undermined Islamism so much here, that Mtesa has determined henceforth, until he is better informed, to obscrve the Christian Sabbath as well as the Moslem Sabbath, and the great captains have unanimously consented to this. further caused the Ten Commandments of Moses to be written on a board for his daily perusal—for Mtesa can read Arabic—as well as the Lord's Prayer and the golden commandment of our Saviour, 'Thou shalt love thy neighbour as thyself.' This is great progress for the few days that I have remained with him and, though I am no Missionary, I shall begin to think that I might become one if such success is feasible. But, oh that some pious, practical Missionary would come here! What a field and a harvest ripe for the sickle of civilization! Mtesa would give him anything he desired-houses, lands, cattle, ivory, &c., he might call a province his own in one day. It is not the mere preacher, however, that is wanted here. The Bishops of Great Britain collected, with all the classic youth of Oxford and Cambridge, would effect nothing by mere talk with the intelligent people of

Uganda. It is the practical Christian tutor, who can teach people how to become Christians, cure their diseases, construct dwellings, understand and exemplify agriculture, and turn his hand to anything, like a sailor,—this is the man who is wanted. Such an one, if he can be found, would become the saviour of Africa.) He must be tied to no church or sect, but profess God and His Son, and the moral law, and live a blameless Christian, inspired by liberal principles, charity to all men, and devout faith in Heaven. He must belong to no nation in particular, but the entire white race. / Such a man or men, Mtesa, King of Uganda, Usoga, Unyoro, and Karagué—a kingdom 360 geographical miles in length by 50 in breadth—invites to repair to him. He has begged me to tell the white men that if they will only come to him he will give them all they want. Now where is there in all the Pagan world a more promising field for a Mission than Uganda? Colonel Linant de Bellefonds is my witness that I speak the truth, and I know he will corroborate all I say. The Colonel, though a Frenchman, is a Calvinist, and has become as ardent a well-wisher for the Waganda as I am. Then why further spend needlessly vast sums upon black Pagans of Africa who have no / example of their own people becoming Christians before them? I speak to the Universities Mission at Zanzibar and to the Free Methodists at Mombasa, to the leading philanthropists, and the pious people of England. Here, gentlemen, is your opportunity -embrace it! The people on the shores of the Nyanza call upon you. Obey your generous instincts, and listen to them; and I assure you that in one year you will have more converts to Christianity than all other Missionaries united can number. population of Mtesa's kingdom is very dense; I estimate the number of his subjects at 2,000,000. You need not fear to spend money upon such a Mission, as Mtesa is sole ruler, and will repay its cost tenfold with ivory, coffee, otter skins of a very fine quality, or even in cattle, for the wealth of this country in all these products is immense. The road here is by the Nile, or viâ Zanzibar, Ugogo, and Unyanyembe. The former route, so long as

Colonel Gordon governs the countries of the Upper Nile, seems the most feasible.

With all deference I would suggest that the Mission should bring to Mtesa as presents, three or four suits of military clothes, decorated freely with gold embroidery; together with half-a-dozen French kepis, a sabre, a brace of pistols, and suitable ammunition; a good fowling piece and rifle of good quality, for the King is not a barbarian; a cheap dinner-service of Britannia ware, an iron bedstead and counterpanes, a few pieces of cotton print, boots, &c. For trade it should also bring fine blue, black, and grey woollen cloths, a quantity of military buttons, gold braid and cord, silk cord of different colours, as well as binding; linen and sheeting for shirts, fine red blankets, and a quantity of red cloth, with a few chairs and tables. The profit arising from the sale of these things would be enormous.

"For the Mission's use it should bring with it a supply of hammers, saws, augers, chisels, axes, hatchets, adzes, carpenters' and blacksmiths' tools, since the Waganda are apt pupils; iron drills and powder for blasting purposes, trowels, a couple of good-sized anvils, a forge and bellows, an assortment of nails and tacks, a plough, spades, shovels, pickaxes, and a couple of light buggies as specimens, with such other small things as their own common sense would suggest to the men whom I invite. Most desirable would be an assortment of garden seed and grain; also white lead, linseed oil, brushes, a few volumes of illustrated journals, gaudy prints, a magic lantern, rockets, and a photographic apparatus. The total cost of the whole equipment need not exceed fivo thousand pounds sterling."

This report brought the following letter to the Secretaries of the Church Missionary Society:—
"Nov. 17, 1875.

"Dear Mr. Hutchinson,—My eyes have often been strained wistfully towards the interior of Africa west of Mombasa, and I have longed and prayed for the time when the Lord would, by his providence, open there a door of entrance to the heralds of the Gospel.

"The appeal of the energetic explorer Stanley to the Christian Church from Mtesa's capital, Uganda, taken in connection with Colonel Gordon's occupation of the upper territories of the Nile, seems to me to indicate that the time has come for the soldiers of the Cross to make an advance into that region.

"If the Committee of the Church Missionary Society are prepared at once and with energy to organise a Mission to the Victoria Nyanza, I shall account it a high privilege to place 5,000l. at their disposal as

a nucleus for the expenses of the undertaking.

"I am not so sanguine as to look for the rapidity of success contemplated by Mr. Stanley; but if the Mission be undertaken in simple and trustful dependence upon the Lord of the Harvest, surely no insurmountable difficulty need be anticipated, but His presence and blessing be confidently expected, as we go forward in obedience to the indications of His Providence and the commands of His Word.

"I only desire to be known in this matter as

"AN UNPROFITABLE SERVANT (Luke xvii. 10)."

The Committee, after considering the information furnished by the travels of Speke, Grant, Colonel Long, Mr. Stanley, and the Rev. J. Wakefield, with regard to the circumstances of the tribes adjoining Lake Nyanza, passed the following Resolution:—

That this Committee, bearing in mind that the Church Missionary Society is primarily commissioned to Africa and the East, and recognising a combination of providential circumstances in the present opening in Equatorial Africa, thankfully accepts the offer of the anonymous donor of 5000*l*., and undertakes, in dependence upon God, to take steps for the establishment of a Mission to the vicinity of the Victoria Nyanza, in the prayerful hope that it may prove a centre of light and blessing to the tribes in the heart of Africa.

II.

We shall be better able to estimate aright the real value of the invitation of King Mtesa after a careful examination of the information furnished by the travellers who have been at Uganda.

We propose, in the first instance, to place together some information upon the ethnology of the tribes who inhabit those regions, then to describe the peoples themselves, the country they inhabit, and lastly to consider the opportunities and means of communication from any place fairly within our reach. Our chief sources of information on these points are the interesting narratives of Speke and Grant.

It is a remarkable coincidence that these two travellers each spent a considerable time with two sovereigns—Grant with Rumanika, the king of Karagué, and Speke with Mtesa at Uganda, thus having separate opportunities of studying the history and peculiarities of each tribe. Speke, from previous travels to the south and east of Lake Nyanza, had acquired some useful information as to the general history of the tribes in those parts, and was able from personal observation to trace connecting links of resemblance between tribe and tribe.

The country which now demands our attention was formerly known by the name of Kittara, for this name was given to the northern portion of it. The inhabitants were originally called Wahuma or Wamau (Speke's "Discovery of the Nile," p. 246; Krapf, p. 548). This race Speke considers to have had their origin in Abyssinia, or among the Gallas. His theory is that during the time that Abyssinia was under the rule of the Gallas the governing clan gradually pushed their fortunes in all directions. Attempting Mombas, they were repulsed, and fell back into the interior, crossed the White Nile, and ultimately settled down and formed the kingdom of Kittara. Here it is supposed that they lost their

religion, and changed their name to Wahuma. By degrees they extended to the south, absorbing other provinces until at last the region inhabited by the Wahuma extended from the junction of the White Nile and Albert Nyanza on the north to nearly the latitude of the north end of Lake Tanganika on the south.

The original kingdom of Kittara is now divided into two, Unyoro and Uganda; these are bounded on the north by the White Nile and Baker's Albert Nyanza, on the east by the Nile and the Victoria Nyanza, and on the south and west by the river Kitangule and the subordinate kingdoms of Karagué and Nkole. From Kittara the Wahuma stock spread south and formed the kingdoms of Nkole, Karagué and Uzinza. This family or race connection has an important bearing on any effort to work among these people. The parting advice given by Speke to Baker on the banks of the Nile was,—

"Remember well that the Wahumas are most likely Gallas. This question is most interesting, and the more you can gather of their history since they crossed the White Nile the better." (Baker, "Albert Nyanza," p. 69.)

Speke says,-

"It appears impossible to believe, judging from the physical appearance of the Wahuma, that they can be of any other than the semi-Shem-Hamitic race of Ethiopia. The present kings retain a tradition that they had once been half white and half black; they also believe that Africa once belonged to Europeans and they regarded the approach of white men as auguring an intention to take the country from them." ("Discovery of the Nile," p. 246.)

It has been stated above that the Wahuma founded a kingdom called Kittara, a large tract of land bounded by the Victoria Nyanza and Kitangule river on the south, the Nile on the east, the Albert Nyanza on the north, and the kingdoms of Nkole and Utumbi on the west.

In very early times dissensions among the governing clans separated the parent stock, and drove the weaker to found new Wahuma kingdoms in Nkole and Karagué; a fourth Wahuma Government was founded still further south in Uzinza. This is the most southerly kingdom of the Wahuma, and it is now divided into two, under two kings, Rohinda to the east and Suwarora to the west.

In these kingdoms the Wahuma race are found in the position of the governing class, the junior branches of the race herding cattle, while the aboriginal tribes are the tillers of the soil. Speke says that he found the Wahuma kings and Wahuma herdsmen holding with the agricultural Wazinza in Uzinza, the Wanyambo in Karagué, the Waganda in Uganda, and the Wanyoro in Unyoro. The Wahuma are found still further south, under the name of Watusi, tending their cattle all over Unamuezi.

Col. Grant says the Wahuma slaves from the northern kingdom of Uganda were considered the most valuable. They were held to be more trustworthy than men from the coast, made excellent servants, and were famous at killing or catching wild animals. The most esteemed women were of the Wahuma tribe from Karagué; they resembled the Abyssinians. He also gives the following description of some Watusi he saw at Kazeh:—

"Moozah's cowherds were a very interesting set of people, so well-featured and tall, generally superior to the Africans, that I took great interest in them; they were Watusi, a curious and distinct race. The Wanyamuezi look with great respect on this people." ("A Walk Across Africa," p. 51.)

Further details will be given when we come to describe more particularly the two kingdoms of Karagué and Uganda. The northernmost of the kingdoms of Wahuma is that of Unyoro; immediately to the south lies the kingdom of Uganda. To the south again lies the kingdom of Karagué. The kingdom of Uganda is without doubt the most important and powerful of the kingdoms in this part of Africa, and is extremely interesting, inasmuch as the Government there is as different from the other surrounding countries as those of Europe from the Governments of Asia. (Speke, "Discovery of the Nile," p. 251.)

When Speke was there the king of Unyoro was Kamrasi Mikamma, and he was at feud with a brother, Rionga, who occupied an island in the river. This king has been succeeded by Kabba-Rega. It will be remembered that Sir S. Baker, having annexed Unyoro on behalf of the Khedive, was attacked by Kabba-Rega. He thereupon proclaimed Rionga and declared Kabba-Rega deposed; the latter, however, is still king, and takes up a hostile attitude to Colonel Gordon, who has succeeded Sir S. Baker in his efforts to reduce to vassalage the provinces of the Nile basin. King Mtesa still rules the kingdom of Uganda; Karagué is still ruled by the friendly Rumanika, and the two halves of the southern kingdom of Uzinza are, it is supposed, still under their kings, Suwarora and Rohinda, who received and plundered Speke and Grant.

It is, however, chiefly to the two kingdoms of Uganda and Karagué that our attention must be directed, as possessing special advantages for Missionary operations, and being commended to our attention by men who had singular opportunities of studying the circumstances of the two kingdoms. It will be remembered that the two travellers, Speke and Grant, were separated by the illness of the latter, and while Grant was left behind with the friendly Rumanika, Speke pushed on to Mtesa's capital, where he remained until rejoined by Grant. Thus with Rumanika and Mtesa they remained from November, 1861, to August, 1862.

Speke informs us that the kings of Uganda have all carried on the same form of government as that commenced by their first king Kimera seven generations ago.

Suddenly rising to power, he grew proud, and gathered around himself a strong clan, from whom he chose his officers, or "Wakungu." These he rewarded well and punished severely. He soon became magnificent, and nothing would content him that was not of the best. Fleets of boats were built for war, and armies formed, that the glory of the king might increase. In short, the system of government, according to barbarous ideas, was perfect.

This system of government has been pursued by successive kings, until at last in the young ruler Mtesa there seemed to unite—at least, when Speke and Grant were there—all the worst qualities of a capricious and savage despot. Still, throughout the whole country there prevailed a strong form of government. Every place of any size had for its governor a king's officer, and the inhabitants were in such complete subjection that no one dared to sell food to the travellers, the king having forbidden it.

The travellers noticed that as soon as they passed into the domain of Uganda the aspect of the country changed. Broad straight roads ran through the land—a strange contrast to the wretched tracks in adjacent countries. Speke says:—

"At Meruka, where I put up, there resided some grandees, the chief of whom was the king's aunt. She sent me a goat, a hen, a basket of eggs, and some plantains, in return for which I sent her a wire and some beads. I felt inclined to stop here a month, everything was so very pleasant. The temperature was perfect. The roads, as indeed they were everywhere, were as broad as our coach-roads, cut through the long grasses, straight over the hills and down through the woods in the dells—a strange contrast to the wretched tracks in all the adjacent countries. The huts were kept so clean and so neat, not a fault could be found with them—the gardens the same. Wherever I strolled I saw nothing but richness, and what ought to be wealth. The whole land was a picture of quiescent beauty, with a boundless sea in the background." ("Discovery of Nile," p. 273.)

Again, on arrival at Ngambezi, Col. Grant says :-

"The dwellings in this route were superior to any we had met with in Africa." ("A Walk Across Africa," p. 215.)

The observations which both Speke and Grant made during their passage through Uganda of the character and circumstances of the inhabitants were, from their limited opportunities, not very full. Speke's narrative is mainly confined to the details of court life; still, as it is manifest that any Mission attempting to enter Uganda must, in the first instance, visit the king at his capital, the welfare of the Mission will depend upon the behaviour of the people about the court. The traveller's observations are, therefore, most important. There can be no doubt that the people are a remarkable race, courteous to strangers, and ingenious. In some parts the country is healthy; and assuming permission given and continued, a Mission might prosper in some parts of Mtesa's dominions. But so complete and despotic was the government that the whole future of the Mission, unless things are much changed, would hang on the favour of the king, while any advantages held out to the people as inducements to them to learn would be neutralised by the knowledge that any improvement in their position or wealth would only lead to their being either plundered or put to death.

As in Dahomey and Ashantee, death was the punishment for the least offence, and almost always inflicted at the command of the king. Whenever the king held a court some unhappy victim suffered. On one occasion the king was bestowing rewards on his officers;—a single slave was given to an officer; he was bold enough to ask for another, and was instantly ordered to be cut in pieces; the sentence was executed on the spot. Some unfortunate official commits some breach of court manners, perhaps speaking above a whisper; he is instantly dragged

off to execution. The wretched queens, numbering three or four hundred, were always in perpetual fear of their lives, and hardly a day passed without some being dragged off to death for the most trivial offence—on two occasions the king putting the poor creatures to death himself. On other occasions offences were condoned by heavy fines, the offenders presenting their children, their cattle, or various articles to propitiate the king.

A breach of the following commands was punished with death:—No one might talk about the royal pedigree or of any conquests, nor even about the neighbouring countries; no one dared visit the king's guests, or be visited by them without leave; beads and brass wire were the only articles of foreign manufacture any Mganda could hold in his own possession;—should anything else be seen in his house, for instance cloth, his property would be confiscated and his life taken. The whole of this system of cruel despotism seems to revolve around and centre in the person of the king. Although his officers are selected from the governing class, they, from being most frequently in contact with him, were the most exposed to his cruel caprice.

It is very remarkable that, though apparently a fine warlike race, the Waganda suffered this tyranny and made no effort to relieve themselves of their tyrant. On the contrary, the whole population remained in a state of abject submission, or rather almost fanatical and superstitious devotion to the person of the sovereign. There is little doubt the king's profession of Christianity would outwardly, at any rate, carry with it the whole nation. As so much, therefore, seems to depend upon the king, it is of the last importance that we should understand the character of Mtesa, and the circumstances which have brought about the apparent change in him of which Mr. Stanley speaks.

Our chief and most reliable source of information as to

Mtesa's personal character must be the traveller Speke. He remained with Mtesa from the 18th of February to the 6th of July, 1862. Colonel Grant joined him at the end of May, so that his stay was little more than a month. No one can study Speke's account of Mtesa carefully without sceing that in addition to the vices of the system of tyranny inherited from his predecessors, Mtesa's governing principle is excessive vanity, fostered by perpetual and boundless self-gratification. His reception and treatment of his guests were only for the purpose of magnifying himself in the eyes of his people, and the surrounding tribes; and all his efforts were for the purpose of extracting from them that which would minister to his amusement, gratify his curiosity, or enhance the dignity of his position. Had Speke and Grant continued with him long enough to have satiated his curiosity, and been unable to satisfy his greed, it is probable he would either have left them to starve, or got rid of them quietly.

Thirteen years have passed, and the traveller Stanley reports an entire change in the character of the king and his government. None of the primitive scenes described in Speke's book are now visible there; and he relates how Mtesa had become a convert to Islamism, and was ready to abandon that creed for Christianity. Mr. Stanley also says,—

"Undoubtedly the Mtesa of to-day is vastly superior to the vain youth whom Speke and Grant saw; there is now no daily butchery of men or women, seldom one suffers the extreme punishment. Speke left him a raw, vain youth, and a heathen: he is now a gentleman; and, professing Islamism, submits to other laws than his erratic will, which we are told led to such severe and fatal consequences."

There can be little doubt that, in the main, the account given by Mr. Stanley is, as far as he has had opportunity for observation, true. We doubt not that the lapse of time must have carried with it some of the exuberant animal spirit which

probably was the secret of many a boyish freak, either of cruelty or careless good nature. Six months contact with such a man as Captain Speke seems to have been, must have told upon the semi-savage, and produced the desire to resemble in some respects one whom he must have much admired. Still, the change of which Stanley speaks may have only been an outward change, and Stanley may have been too ready to accept as real the expression of the king's desire that English Missionaries and artisans should visit him.

It is very evident that Stanley saw King Mtesa under exceptionably favourable circumstances. From the narrative one is rather at a loss to account for the grandeur of his reception: evidently some fame had heralded his approach. Sir Samuel Baker attributes the reception he met with to Mtesa having mistaken him for Dr. Livingstone, and states that when in Unyoro he had sent messengers to Mtesa, begging him to search for Dr. Livingstone, telling him how great a man he was—that he was the representative of the Queen of England. He also sent a letter by Mtesa to Dr. Livingstone; and it is a remarkable corroboration of Sir S. Baker's view, that this letter was forwarded by Mtesa to Zanzibar, and returned thence to Sir S. Baker. We think, therefore—and this opinion is shared by the best authorities -that Mr. Stanley saw Mtesa under very exceptional circumstances.

To show that when Stanley's letter was penned he had not had full opportunities of testing accurately the reality of the change in Mtesa of which he speaks, we may turn to the testimony of another traveller who visited Mtesa shortly before Stanley. Colonel Long, an envoy sent by Colonel Gordon, reached Mtesa shortly before Stanley, and no doubt his visit very materially prepared the way for the change which Stanley reports in the manners and customs of the court of Uganda. Colonel Long started for Gondokoro in

April, 1874, and after fifty-eight days of weary marching reached Uganda. The following is his report in full:—

"I deem it a duty to communicate to your honourable Society the result of an expedition confided to me by Colonel C. S. Gordon, c.B., of Her Majesty's Service, Governor-General of the Provinces of the Equator, to Uganda, the kingdom of Mtcsa.

"Arrived in Gondokoro the 18th of April last, I received orders from Colonel Gordon on the 21st to visit Mtesa, to present him gifts, and obtain information about his country. I started on the 24th April, with hastily collected *impedimenta*; myself armed with Reilly No. 8 Elephant, two soldiers, Said and Abdel, armed with Sniders, and two servants.

"The rainy season had commenced, and the difficulties of the route thus enhanced, a detachment of soldiers returning to their garrison at Fatiko, in their representations, only added unfavourable auguries.

"Fifty-eight days of painful marches, and I arrived, weary and foot-sore, upon the hills of Uganda. The palace of the great Mtesa faces me upon the brow of another hill, five hundred paces distant: the broad, well-swept roads; the mountains that lose themselves in the mist that conceals the Victoria Nyanza: the thickly-populated banana-forests, from which ascends smoke from countless 'Zeerebaz,' were all in contrast to the flat, pestiferous marsh of Unyoro. The barbaric pomp and circumstance with which Mtesa received me as the 'Great M'Buguru' (White Prince) are details that to recount seduce me from my proper intention to give you information. You will pardon, however, a digression, when I tell you that my imposing presentation to Mtesa the following day was honoured by the decapitation of thirty of his subjects. What strange combinations are there not in the African character! Mtesa oftentimes showed me much feeling when I was seriously ill; and when permission was accorded me to visit the lake, and from thence to return viâ the Ripon Falls by river to Urondogani, in decapitating seven men-guardian spirits of the lake; and now Mtcsa said to me in broken Arabic, 'It is necessary that I kill these men, because you wish to go by the river (they would prevent you); they have done me much injury, but it pains my belly (heart) to kill them.' Mtesa is, say, thirty-five years of age, tall, and bears himself 'every inch a king.' He shows a glimmer of a higher intelligence than the vulgus populus. How reconcile, then, this common propensity to sacrifice his subjects, which places him upon the same level as Dahomey? I remained twenty-nine days as the guest of Mtesa; frequent visits were honoured by the decapitation of eight to ten on each occasion. Although thus honoured (?), I claim for Mtesa a higher intelligence than any other African prince; he has many qualities that distinguish him from his confrères. My horse, the only one ever seen in Uganda, was an object of the greatest wonder to Mtesa-wonder and fear to all Over difficult roads and streams, and marshes M'Ugandi. through which he swam rather than walked, I brought him back in good health; neither in Unyoro nor in Uganda does the redoubtable fly, 'Tsetse,' exist. Honoured, as never stranger was before honoured, I sat upon a chair in the presence of Mtesaa consideration which the M'Ugandi recognised in prostrating themselves before me. He called me brother, and I soon awakened in him the desire to be really the great king of Africa. Contrasting his mesquin royalty with that of a prince in the world without, by long stories of brilliant carriages and equipages, and all the paraphernalia of royalty, aided by photographs and pictures, he said to me, 'All that I have is yours, if you will build me a palace and give me a carriage.' I succeeded in gaining his consent to all my propositions.

"My projected return by the Victoria Nile (Somerset) was resisted by sorry means: 'Speke tried it and failed; the river is full of rocks, savage tribes, and certain death awaits you; the Grand Sultan will avenge your death upon me.' To all this I opposed an unalterable resolution, and, finally, he yielded a reluctant consent. The 14th July I visited the Victoria Nyanza. From the palace and Murchison Creek—three hours by a beautiful and romantic road—I arrived, and was met by a thousand of his

warriors in canoes of bark of tree sewed together, ornamented by the head and antlers of the Tetel. The 'Magarrah' drum (accompanied by vocal imitations of the crow) and horns re-echood by the surrounding hills. Down Murchison Creek and out upon the lake I was accompanied by this numerous escort. I measured its transparent depth, 25 to 35 feet. A cloudless sky disclosed mo the opposite shore, 12 to 15 miles distant (?) to an unnautical eve. Deceived in this; more than double this distance it cannot be in width. The water is sweet. I visited the right shore (too ill to cross to the other), found no traces of shells. I had intended to pass from the lake via Ripon Falls to Urondogani. Superstition and fear of Afrites were too potent influence, and, notwithstanding my assurance that Mtesa had decapitated these devils, I was forced to abandon this project, and return to Mtesa; to whom again presenting my adicus, I left for Urondogani, the 19th July, where, after much suffering, due to duplicity and hypocrisy (the Chief opposed me because I had closed the road to Zanzibar, and had received assurances of Mtesa that all ivory should pay to Gondokoro), I arrived, having consumed twenty days-a traject of only three or four days; robbed of all my baggage and provisions, and deserted by my porters—the work of these miserable M'Tongolis. Speke has recounted all the miseries suffered on this same route. This was a painful rehearsal of what he suffered. Mtesa, as soon as he heard of it, offered to make me every amends. Ill from dysentery, weak and exhausted by fatigue, I replied, 'No nothing; the river is my path homeward.' African diplomacy had done its best to deter me from my purpose to navigate the unknown river. I seized from the unwilling chiefs two canoes, and at last I was free from their devilish intrigues and daily annoyances. The 9th August, at dawn of day, having my two soldiers, two servants, and three children, I enforced presents from Mtesa, and folded my tent like the Arab, and silently stole away down the river, with scanty provisions, unknown to what fate. I had two brave soldiers with me. We rowed incessantly and together, though ill. On the 11th August, having on my right (say in lat. N. 1º 30', or thereabouts) a high mountain, I entered a large basin or lake; the bed of the river here loses itself. Beset by storms, and without compass, I was forty-eight hours struggling to find my way. This lake is at least 20 to 25 miles wide (wholly unable to perceive land from either side). Finally, the storm abating, I succeeded in again resuming my way. The 'gerch' here prevented my landing, though upon the floating turf-like gerch I succeeded in making a fire, and serving out to my half-starved suite and myself a meagre repast of flour and water.

"This lake seems the great reservoir, not alone of the waters of the Lake Victoria, but of the waters of the plateau, that great watershed extending southward, the real source of the Nile. Eternal rains (save in July and August) here have place, and from its almost immeasurable depth a lily with flat head seems to hold these waters in abeyance. Withered by the sun's rays, once a year they loosen their hold. Here, perhaps, is a demonstration of that still mysterious periodical inundation of the Nile. On the 17th I arrived near M'Rooli, where, attacked by 400 men of Kabba Rega in canoes, I defeated them after a fight lasting from midday till sunset, with a loss to them of 82 killed, of whom two were chiefs, causing them to desert their sinking boats. I received a wound in the face. I arrived at Foweira, near Karuma Falls the 20th August; where, in a sad plight, suffering from want of food and swelled limbs from exposure and humidity, I was joyfully received by the adjutant of the garrison and by Rionga, whose delight evinced itself in dances. I had defeated his old enemy Kabba Rega.

"The river then, from Karuma and Foweira, to Urondogani is navigable even by the *Great Eastern*.

"Resuming my march northward the 15th September, I arrived at Gondokoro the 18th October.

"In Uganda I had induced Mtesa to close the road to Zanzibar, and, in the interest of Egypt's monopoly of ivory, to send his ivory to Gondokoro. I had explored the Victoria Nyanza, and in returning had navigated the unknown reputed unnavigable Nile to Foweira and Karuma Falls. Colonel Gordon will soon have a

steamer upon the Albert Nyanza, and also one to go to Lake Victoria from Foweira.

"The country of Uganda is mountainous and picturesque, soil fertile, and impregnated with iron, crystal, and l'argile.

"Climate insalubrious and debilitating for Europeans. The valleys are cut by morass and marsh, the wallowing-ground of herds of elephant and buffalo. The jungle-fever is prevalent and even the native is not proof against its deadly influence.

"Products: coffee grows wild; is chewed by the M'Ugandi, no decoction. Tobacco is largely cultivated, superior quality, and resembles 'Perigne' of Louisiana. Sugar-cane, Indian corn, sweet potatoes, yams, beans, pomegranate (only in the garden of Mtesa, but does not perfect), banana, and plantain of excellent quality; the whole country is a banana-forest.

"The population I estimate at half a million. The army has no organisation, consisting of say 50 soldiers, armed with guns of most ancient system. All M'Ugandi are armed with lance and shield. A General-in-Chief, called Kongowee, makes raids and despoils his own people. The character of the people is mild and child-like, superstitious and timid, in nowise warlike. The M'Ugandi works but little, or not at all; his pipe and merissa the haven of his happiness.

"Mtesa is absolute. He holds council every day; his Mtongoli on bended knees render their report. He adjudicates only in serious cases, and his verdict is death. For serious offences a Mtongoli may cut off the ears. Since four years Mtesa has adopted the Moslem faith, introduced by some Zanzibar traders; the practice, however, is but little known. A few people may be seen with pieces of board, on which are inscribed, in Arabic characters, phrases of the Koran, the happy possessors of which are regarded with something akin to awe by their fellows. The origin of the race is obscure. The theory of Capt. Speke may or may not be valid. Arabic traders from time immemorial may have given a type to this people, a cross which certainly resembles the Abyssinian, and perhaps may have been produced by the

Arab and the Negro. A large portion of the people are Negroes, black; but for characteristics of the Ugandi proper this is a field of speculation, and requires serious study." ("Proceedings of the Royal Geographical Society.")

Now, let us examine the change reported by Mr. Stanley in the character of Mtesa in the light of the information furnished by Stanley and Colonel Long. What was it that began the change in Mtesa's views of religion? Can it be doubted that the rich presents of the Arab trader, Khamis Bin Abdullah—presents in comparison with which those of Speke and Grant seemed insignificant - had a good deal to do with the sudden conversion? Moreover. the Arab trader had promised him much if he would send all his ivory to Zanzibar. It is not therefore too much to suppose that the Mohammedan faith was adopted merely as a sort of pledge that in future a strict alliance was to exist for trade between Uganda and Zanzibar. Then Colonel Long comes on the scene with rich promises of help and support, provided Mtesa would send all his ivory to the north instead of to Zanzibar; and Colonel Long has no hesitation in awakening in the semi-savage monarch the desire to be the great king of Africa, and after filling his mind with details of the royalty of Europe, he succeeded in gaining his consent to all his propositions.

In the wake of Coloncl Long, another Mission is sent by Colonel Gordon. This messenger is the son of a well-known Egyptian officer, Linant Bey, and the report of his coming must have preceded him. We can therefore well imagine Mtesa's elation at these successive visits. Then, in the midst of all, comes Mr. Stanley, clinching as it were the influence, from the north, which Mtesa naturally enough connects with the religion of the white man. Under all these circumstances, it is not to be wondered at if Mr. Stanley found Mtesa an

apt and docile pupil in the attempt he made to enlighten him on the subject of religion.

Still, as much importance is attached to the fact of the invitation sent by Mtesa, it is right that every circumstance connected with it should be fairly considered, in weighing as we must the value of the appeal. invitation has been given, and much interest has been The Church Missionary Society will therefore command the sympathy of the Christian public of England in attempting to send a Mission to King Mtesa. Such a Mission, however, if it is to be of a permanent character, and to produce more lasting results than the Austrian Mission to Gondokoro, must not be left to depend upon the capricious whims of such a monarch as Mtesa. Is it possible so to place it as that while it should reach and benefit King Mtesa, it should yet to a sufficient extent be independent of him? We think this end may be obtained, by simply following in the way which Providence seems to indicate. For the present, let us turn again to the deliberate advice of Captain Speke, (p. 16). He says :- "I would certainly direct the attention of Missionaries to the Karagué district in preference to any other." In addition to the advantages mentioned by Speke, we think it will be found, when we come to deal with the important question of access to these regions, that there are other considerations which seem to point to Karagué as the first destination of the Mission party.

Let us now examine more at length into the character and position of the Karagué kingdom as given by Grant and Speke, and see what special advantages it offers for the continued residence of European Missionaries.

It will be remembered that this kingdom joins that of Uganda, being separated from it by the river Kitangule, while on the south it is bounded by the two divisions of the kingdom of Uzinda. From these it is separated by a neutral or debateable land, which is not inhabited. Shortly after arriving at this kingdom, the travellers were separated; and Colonel Grant remained under the care of the friendly King Rumanika from November to the following May. The following general description of the country is given by Colonel Grant:—

"The valley of Urigi divides the kingdom on the south from Usui, and its total extent is from 3000 to 4000 square miles of hills, dale, and lake, standing at a general elevation of 4500 feet above the level of the sea. Entering it from the south, the hills, rising 200 to 300 feet above the valleys, are covered with waving grasses; a few trees run in lines with certain strata, almost with the regularity of plantations; and very often dense brushwood, the refuge of the rhinoceros, crowns two-thirds of their tops, or runs down the ravines or water-cuts to the valleys below. They have a very desolate appearance, all the habitations being in the lower grounds: a traveller is seldom met with. On the more precipitous hills, rock-fragments and jutting-out masses of sandstoneshingle lie at a steep angle on their slopes; and the path, of splinters from these, goes up and down, or makes long circuits to get round the spurs, seldom displaying any pleasing scene except the freshness of the young grasses after having been burnt. These reminded me of the 'Emerald Isle,' and when the view on reaching the residence of Rumanika, the reigning king, burst upon us, all hardships and trials were forgotten and forgiven. As you stand on the green sward, you see, 1000 feet below you, and two miles distant, the sweetly-lying lake of Karagué, 'Little Windermere,' reposing in oval form amidst gently-swelling grassy hills, so surrounded as to puzzle one to think where the waters come from, and where they make their escape. On its western shore, trees hang over its clear sweet waters; wooded islands dot its glassy surface, and a deep fringe of the papyrus borders its southern side. But the most interesting sight to us was looking away

to the far west over four distinct parallel ranges of hill, with water (Lakes Kagæra, Ooyewgomah, &c.) showing here and there between them; and occasionally about sunset, after the foggy mists had cleared away, appeared a sugar-loaf mountain, known to the natives as 'M'foombæro,' or Cook. It is the largest hill in the country, and caused, on first view, quite a sensation, attracting our intense admiration by its towering height. Two brother cones, but lower, lie to its left, and all are so steep that the natives said few attempt their ascent, having to do it on hands and knees. Their distance from where we stood was calculated at fifty miles. Unfortunately they could not be reached, as they were off our direct route, and in a different kingdom, and many obstacles intervened; so that our only privilege was to look at them, when not veiled in mists, at sunset.

"The eapital of Karagué is 1° 40' south of the equator, within a complete belt of vapour the whole year round. Fruitful showers seemed to fall continually. There are no very marked seasons, as winter and summer. On the same day, sowing, gathering, and reaping may be seen, and from November till April the fall of rain increasés or diminishes according as the sun becomes more or less vertical to our position. The natives had their reasons for knowing this also; for when asked, on the 2nd December, 1861 (when we were having abundant showers), 'How long is this to last?—when does your rainy season commence?'—they at once said, 'With the new moon,' which corresponded with the time for the sun to return towards its more vertical position. Again, asking them, 'When have you your heaviest rains?' the reply was, "At the time the Mohammedans call Ramezan," which is equivalent to our equinoctial period in March, when the sun crosses our zenith. A note about this time is as follows:-'17th March, 1862. The weather looks black, peals of thunder with lightning; 1.65 inches of rain fell straight and thick, with occasional hail, in one hour.' The fall increased in quantity from this day till it reached its elimax about the 10th of April, when it began again to deeline. In December till January 7 the usual maximum temperature in a grass hut open to the south was

observed to be 81°, and the minimum 56°, at an elevation of 5000 feet above the level of the sea. We had a great number of dull English days, very few bright ones, never an Italian sky, as too many vapours hung about this equatorial region. The dews were were heavy, and lay long, and the mould getting amongst plants was very disheartening to the collector, obliging him to discard many a souvenir. Brushwood was used instead of firewood, which was scarce and dear, otherwise the chilly mornings and nights might have been cheered by the watchfire. The country was luckily so hilly, that though the rain dashed with the N.E. wind into the red clayey soil, making the hill-sides stream with muddy rivulets, one hour after the 'pelt' all had run down, and a gleam of sunshine made the ground not unpleasant to walk upon."

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"The country of Karagué rarely affords space flat enough for a single tent to be pitched, but there are thousands of acres now in grass which are perfectly capable of profitable cultivation. Captain Maury, of the United States navy, at the British Association meeting in 1863, stated his opinion that this region, from its equatorial position and moist atmosphere, would make an excellent coffee-growing country; and as many parts resemble portions of the Himalayas, where tea is grown, and there are no frosts at Karagué, I think it is admirably adapted for the culture of tea as well as coffee. Wild grapes were occasionally gathered in the lower grounds, but no beds of gravel similar to those at home or on the Continent, where the vine flourishes in such luxuriance, are to be seen. A few clumps of wild date-trees grow in the valleys; but the natives are ignorant of the sexes of the trees, and never have any fruit. Sugar-cane is seldom or never grown. There are two heavy crops in the year-sorghum and plantain; while pease (English Garden), a species of bean or calavance, called 'maharageh,' Indian corn, &c., are grown at other seasons. All these we saw ripe or ripening, and fresh shoots of plaintain were being set, while other fields were prepared for the heavier crop of red sorghum, sown in March. Then squads of men and women

assemble, probably only one-fifth working at a time, the rest standing, lounging, and laughing. The men, with a hook having a three-feet-long handle, slash down the weeds, women hoe them up, collect the stones, clear the ground, and give it the tidy appearance of a garden. In February great care is bestowed upon the plantain, which affords one of the staples of life in this country throughout the year. Acres of it cover the hill sides, a rivulet sometimes dividing the field; the trunks are trimmed of the leaves which have been torn into shreds by the wind; fresh shoots are planted; and the whole orchard is industriously superintended.

"The natives asked us ludicrous prices for their products. Our beads, the manufacture of Venice, were of little value, from fourteen to twenty-five (size of pigeon eggs) being given for a single goat, and a proportionate number for a cow. This our Sedees thought a great contrast to their native country of Uhiao, where a bucketful of flour, with a fowl on the top, could be obtained for one necklace of ordinary beads. But here the women were double the size round the waist that they were anywhere else, and they must have beads enough to begird them once before a goat can be parted with. They would refuse us milk and butter, because it was not their custom to sell them, and because we eat fowls, and the bean called maharageh; but on making them a present of several coils of brass wire (thirteen), we could procure a quart-sized wooden jar of butter. In November, grain is scarce. The natives brought salt to exchange for it; and on being offered meat instead, they have been known to refuse it, because the allowance was not so large and satisfactory to them as grain. When marching, the head-men of the villages had orders from their sultan to supply our camp with sufficient provision for the day. A quantity of sweet potatoes, some pumpkins, fowls, and a goat, were generally given, and a present of cloth and brass wire was made them in return. Plantain-wine was seldom presented: it seemed to have conveniently run dry on our arrival! English garden-pease were first seen in this part of Africa by Speke, and with the aid of the sultan we were able to lay in a supply of this

delicacy, not in their green form, but dry and dead ripe, boiling and making them into a mash. They were grown broadcast in considerable quantities about Meegongo."

* * * * *

"Of the natural products of the equatorial regions, such as slaves, ivory, salt, copper, iron, bark-cloths, coffee, and sugar-cane, Karagué scarcely yields any, but it is a great depot for trade. Arabs and coastmen bring up beads, cloths, and brass wire, and trade with them for ivory and slaves. Copper and salt are brought from beyond Paroro to exchange for brass wire. N'kole is justly celcbrated for its tobacco, though every hut here has its garden of it. Ruanda sends her painted matting, goats, salt, and iron wire, and requests the sultan, who drives a stiff bargain, to fix the price of each article—as, 160 ankle-wires = a single necklace; a goat = twenty necklaces. The Wanyamuezi carry salt from their country to exchange it for the ivory brought by the people of Unyoro, N'kole, and Utumbi. Bark-cloths are not made well in Karagué: the people of Uganda, Kittara, and Uhia excel in them. They are sewn in four stripes, each a foot to 18 inches broad, and when well greased by the Wanyambo, make a most comfortable becoming square shawl to keep out the cold and rain. During the 1861 war in Unyanyembe (at 5° S.) a slave might be purchased for something under one shilling sterling, or, if estimated in beads, ten necklaces. If a number of them were brought up (as they have been in several instances) to the equator and beyond it, they would each fetch a frasila or 36lb. weight of ivory, equal to £12 in Zanzibar. This is one of the inducements for Arabs and Africans to speculate, but the instance is exceptional." ("Walk Across Africa," pp. 147-159.)

Speke's narrative abounds with praises of the fertility and beauty of the land. The soil he describes as rich loam with the presence of iron clearly indicated. The valley of Uthenga he describes as bound in by steep hills more than a thousand feet high, as prettily clothed as the mountains of Scotland; whilst in the valley there are not only magnificent trees of

extraordinary height, but also a surprising amount of land of the richest cultivation. The average level of the country is about 5100 feet above the sea level. The soil is everywhere fertile, and capable of growing anything. The mean temperature for six months ranged from 64 to 70 degrees. The extremes of heat and cold were in November—heat 84 deg. and cold 57. The rainfall ranged from 13in. in February, to 4in. in the middle of April. The prevailing winds are easterly; the rain chiefly falls in sudden showers with thunder storms.

Of the character of the people of Karagué both the travellers speak favourably. The governing class, the Wahuma, appears to be present in larger numbers than in the other kingdoms; the Government, though much milder than that of Uganda, is firm, and the people in proper subjection; the laws are well observed, and although in some parts the Wanyambo peasantry are turbulent and evil disposed, on the whole the country presents the appearance of a peaceful, prosperous land. Shortly after entering the land, Speke writes:—

"To enhance all these pleasures, so different from our former experience, we were treated like guests by the chief of the place, who, obeying the orders of the king, Rumanika, brought me presents as soon as we arrived of sheep, fowls and sweet potatoes, and was very thankful for a few yards of red blanketing as a return, without begging for more. The farther we went in this country the better we liked it, as the people were all kept in good order, and the village chiefs were so civil that we could do as we liked." ("Nile Discovery," p. 197.)

As in Uganda, each village is governed by an officer appointed by the king; from these the travellers received the greatest attention and kindness. Unlike the slavish reticence or absurd flattery observed towards the travellers in Uganda, ability and willingness to impart information were both shown, not only upon the affairs of the kingdom, but upon

questions of geography and ethnology of the adjoining tribes. At Khonze they meet the officer in command, a fine elderly man. Speke says:—

"Our presents after this having been exchanged, the good old man, at my desire, explained the position of all the surrounding countries, in his own peculiar manner, by laying a long stick on the ground pointing due north and south, to which he attached shorter ones pointing to the centre of each distant country. He thus assisted me in the protractions of the map, to the countries which lie east and west of the route." (P. 199.)

On the next day they pass another village, and Speke continues:—

"Shortly after starting this morning, we were summoned by the last officer on the Urigi to take breakfast with him, as he could not allow us to pass by without paying his respects to the king's guests. He was a man of most affable manners, and loth we should part company without one night's entertainment at least; but as it was a matter of necessity, he gave us provisions to eat on the way, adding, at the same time, he was sorry he could not give more, as a famine was then oppressing the land. We parted with reiterated compliments on both sides." (P. 199.)

The following is the description of their reception by the king:—

"To do royal honours to the king of this charming land, I ordered my men to put down their loads and fire a volley. This was no sooner done than, as we went to the palace-gate, we received an invitation to come in at once, for the king wished to see us before attending to anything else. Now, leaving our traps outside, both Grant and myself, attended by Bombay and a few of the seniors of my Wanguana, entered the vestibule, and, walking through extensive enclosures studded with huts of kingly dimensions, were escorted to a pent-roofed baraza, which the Arabs had built as a sort of government office, where the king might conduct his state affairs.

"Here, as we entered, we saw sitting cross-legged on the ground Rumanika the king, and his brother Nnanaji, both of them men of noble appearance and size. The king was plainly dressed in an Arab's black choga, and wore, for ornament, dress stockings of rich-coloured beads, and neatly-worked wristlets of copper. Nnanaji, being a doctor of very high pretensions, in addition to a check cloth wrapped round him, was covered with charms. their sides lay huge pipes of black clay. In their rear, squatting quiet as mice, were all the king's sons, some six or seven lads, who wore leather middle coverings, and little dream-charms tied under their chins. The first greetings of the king, delivered in good Kisuahili, were warm and affecting, and in an instant we both felt and saw we were in the company of men who were as unlike as they could be to the common order of the natives of the surrounding districts. They had fine oval faces, large eyes, and high noses, denoting the best blood of Abyssinia. Having shaken hands in true English style, which is the peculiar custom of the men of this country, the ever-smiling Rumanika begged us to be seated on the ground opposite to him, and at once wished to know what we thought of Karagué, for it had struck him his mountains were the finest in the world; and the lake, too, did we not admire it?" (P. 202.)

Again he says:-

"The Wanguana (the freed slaves from Zanzibar) were now all in the highest of good humour; for time after time goats and fowls were brought into camp by the officers of the king, who had received orders from all parts of the country to bring in supplies for his guests; and this kind of treatment went on for a month, though it did not diminish my daily expenditure of beads, as grain and plantains were not enough thought of. The cold winds, however, made the coast men all shiver, and suspect, in their ignorance, we must be drawing close to England, the only cold place they had heard of." (P. 206.)

The worthy king Rumanika deserves a lengthened notice. In the first place let us notice a very important point; this is, that Kisuahili is spoken by the king, and probably, therefore, by his court. What an important link is at once found here! If, as may be the case, any number of the Wahuma speak this language, they have only to be taught to read to have at once placed in their hands, not only books of instruction, but the Word of God—the result of the labours of the veteran Missionaries, Krapf and Rebmann. The following extracts show the remarkable intelligence of the king:—

"I then recommended, as the best advice I could give him for the time being, to take some strong measures against Suwarora and the system of taxation carried on in Usui. These would have the effect of bringing men with superior knowledge into the country—for it was only through the power of knowledge that good government could be obtained. Suwarora at present stopped eight-tenths of the ivory-merchants who might be inclined to trade here from coming into the country, by the foolish system of excessive taxation which he had established."

* * * * *

"I told him if he would give me one or two of his children, I would have them instructed in England; for I admired his race, and believed them to have sprung from our old friends the Abyssinians, whose king, Sahela Selassie, had received rich presents from our Queen. They were Christians like ourselves and had Wahuma not lost their knowledge of God they would be so also.

"A long theological and historical discussion ensued which so pleased the king that he said he would be delighted if I would take two of his sons to England, that they might bring him a knowledge of everything."

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"I then told him again I wished one of his sons would accompany me to England, that he might learn the history of Moses, wherein he would find that men had souls which live for ever, but that the earth would come to an end in the fulness of time. This conversation, diversified by numerous shrewd remarks on the part of Rumanika, led to his asking how I could account

for the decline of countries, instancing the dismemberment of the Wahnma in Kittara, and remarking that formerly Karagué included Urnndi, Ruanda, and Kishakka, which collectively were known as the kingdom of Meru, governed by one man. Christian principles, I said, made ns what we are, and feeling a sympathy for him made me desirous of taking one of his children to learn in the same school with ns, who, on returning to him, could impart what he knew, and, extending the same by course of instruction, would doubtless end by elevating his country to a higher position than it ever knew before,—&c., &c. The policy and government of the vast possessions of Great Britain were then duly discussed, and Rnmanika acknowledged that the power of the pen was superior to that of the sword, and the electric telegraph and steam-engine the most wonderful powers he had ever heard of."

"Rumanika, on hearing that it was our custom to celebrate the birth of our Saviour with a good feast of beef, sent us an ox. I immediately paid him a visit to offer the compliments of the season, and at the same time regretted, much to his amusement, that he, as one of the old stock of Abyssinians, who are the oldest Christians on record, should have forgotten this rite; but I hoped the time would come when, by making it known that his tribe had lapsed into a state of heathenism, white teachers would be induced to set it all to rights again."

* * * * *

"Ever proud of his history since I had traced his descent from Abyssinia and King David, whose hair was as straight as my own, Rumanika dwelt on my theological disclosures with the greatest delight, and wished to know what difference existed between the Arabs and ourselves; to which Baraka replied, as the best means of making him understand, that whilst the Arabs had only one Book, we had two: to which I added, Yes, that is true in a sense, but the real merits lie in the fact that we have got the better book, as may be inferred from the obvious fact that we are more prosperous, and their superiors in all things, as I would prove to him if he would allow me to take one of his sons home to learn

that book; for then he would find his tribe, after a while, better off than the Arabs are. Much delighted, he said he would be very glad to give me two boys for that purpose.

"Then, changing the subject, I pressed Rumanika, as he said he had no idea of a God or future state, to tell me what advantage he expected from sacrificing a cow yearly at his father's grave. He laughingly replied he did not know, but he hoped he might be favoured with better crops if he did so. He also placed pombé and grain, he said, for the same reason, before a large stone on the hill-side, although it could not eat, or make any use of it; but the coast-men were of the same belief as himself, and so were all the natives. No one in Africa, as far as he knew, doubted the power of magic and spells; and if a fox barked when he was leading an army to battle, he would retire at once, knowing that this prognosticated evil. There were many other animals and lucky and unlucky birds, which all believed in.

"I then told him it was fortunate he had no disbelievers like us to contend with in battle, for we, instead of trusting to luck and such omens, put our faith only in skill and pluck, which Baraka elucidated from his military experience in the wars in British India. Lastly, I explained to him how England formerly was as unenlightened as Africa, and believing in the same sort of superstitions, and the inhabitants were all as naked as his skinwearing Wanyambo; but now, since they had grown wiser, and saw through such impostures, they were the greatest men in the world. He said, for the future he would disregard what the Arabs said, and trust to my doctrines, for without doubt he had never seen such a wise man as myself; and the Arabs themselves confirmed this when they told him that all their beads and cloths came from the land of the Wazungu, or white men." (P. 208.)

The following extract is interesting as showing the importance that the Wahuma attach to their descent —

"The Wahuma, although they keep slaves and marry with pure negroes, do not allow their daughters to taint their blood by marrying out of their clan. In warfare it is the rule that the Wahinda, or princes, head their own soldiers, and set them the example of courage, when, after firing a few arrows, they throw their bows away, and close at once with their spears and assagés. Life is never taken in Karagué, either for murder or cowardice, as they value so much their Wahuma breed; but, for all offences, fines of cows are extracted according to the extent of the crime." (P. 240.)

The fair picture thus given of this peaceful, prosperous land has its reverse, or rather had. The bête-noire of Rumanika was a rebellious brother, Rogerah, who, in a distant part of the kingdom, was constantly plotting against him. He had endeavoured to depose Rumanika, and had been defeated by the aid of the Arab traders, but vowed vengeance when they should have left the country, But no wonder that the travellers were charmed with all they saw, and that Speke should consider Karagué as pre-eminently the most inviting field for Missionary enterprise.

In dealing, however, with the subject before us, we must not be supposed to be contrasting the opportunities for Mission work in either kingdom; in fact, it is impossible to contemplate a Mission to one of the two kingdoms alone; the claims of both press with equal weight. If, on the one hand, the noble Rumanika and his gentle sons seem to beckon us with soft persuasion, the Missionary must feel what a power would be enlisted on the side of the Lord were the eager, generous, yet tyrannical Mtesa led to the feet of Christ. That very iron despotic rule under which his people fawn and cringe would give an entrance to the Gospel the results of which might be compared with the marvellous gathering in of Madagascar,—a nation born in a day.

Such, shortly, are the countries and the people to whom it is now proposed Missionaries should be sent. It must, however, be remembered that these regions cannot be reached save at much risk and cost. A long and arduous journey separates them from any point fairly accessible as a base of operations; and it will naturally be expected that having set

before the Christian world so inviting a field of labour, we must in the clearest way indicate the best route for reaching the proposed field.

III.

The anonymous donor whose gift has initiated the effort to respond to Mtesa's invitation, seems to have regarded Colonel Gordon's operations on the Nile as indicating the route by which a Mission party can best approach Uganda, and it seems as if a highway were indeed opening by means of this noble river to the very heart of Africa. But although the efforts of the officers of the Khedive of Egypt may ultimately bring about this result, much valuable time must elapse ere free access can be gained by the Nile to the lake regions of Africa.

The following is a general description of the route by the White Nile:—

"From Assouan, in Egypt, to Khartum, at the junction of the White and Blue Niles, the course of the river is interrupted by six cataracts of greater or less magnitude, which yet offer no insuperable obstacle to the passage of boats or of steamers of light draught. In fact, steamers from the Mediterranean have ascended the Nile even as far as Gondokoro.

"Khartum itself stands on a plain, hardly raised above the level of the river at its highest, and is therefore occasionally flooded. Above Khartum this flatness continues, and where the Sobat from the east, and the tributary from the Bahr-el-Gazal on the west, enter the Nile, the country presents the appearance of a vast marsh, through whose wide desolation boats pass day after day among the floating water-plants which cover the surface of the river. This extensive flat contains slight depressions, which form great lakes during the wet season, and sodden marshes in the dry weather; one of these periodical lakes figures on some maps of Africa as Lake No, or Nouaer. Masses of reeds, water-plants

and cane-like water-grass are found, and the beautiful but gloomy papyrus rush grows to so great a height that Sir S. Baker measured some stalks eighteen feet above the water.

The voyage through these swamps is tedious and melancholy beyond description. Before reaching Gondokoro, the marshes on either side of the river give place to dry ground; the banks rise to a height of four feet above the water-level, and Gondokoro itself is on firm soil, raised twenty feet above the river level. Groves of citron and lime, the remains of trees planted by a Mission which formerly existed at Gondokoro, are to be seen among the few poor huts which constitute the station; but the change from the flats and marshes of the Nile is most refreshing and the green trees scattered over the landscape, together with the distant mountains which bound the horizon, please the eye of the traveller, who has just left the tedious land of swamps behind him.

"Above Gondokoro, and thence to the great lakes under the equator, the country on both sides of the river is elevated, rising from 3000 to more than 4000 feet above the level of the ocean; while some of the peaks of the mountain ranges attain an altitude of 8000 feet. The whole of the country to the east is well wooded, fertile, abounding in animal life. The elephant and giraffe, the buffalo and the antelope, are found in great abundance in this country. Through this region, Sir S. Baker and his brave wife made their journey to the Somerset river, which connects the Victoria with the Albert lake, and from the Albert they returned to Gondokoro, but not by the river itself, and only partially along its banks.

"When at Magungo, near the northern end of the Lake Albert Nyanza, Baker could see the Nile issuing from its low banks encumbered with reeds, and flowing through the Koshi and Madi countries. Crossing the country, he again struck the Nile where the Un-y-Ama flows into it, through a beautiful, park-like country, in latitude 3° 32′ N., near the spot to which Signor Miani had come from Gondokoro in a previous year. Here, from a summit which rose about 800 feet above the Nile, could be seen

a long reach of the river. 'From our elevated point,' says Sir S. Baker, 'we looked down upon a broad sheet of unbroken water, winding through marshy ground, flowing from W.S.W. actual breadth of clear water, independent of the marsh and reedy banks, was about 400 yards; but as usual in the deep and flat portions of the White Nile, the great extent of reeds growing in deep water rendered any estimate of the positive width extremely vague. We could discern the course of this great river for about twenty miles, and distinctly trace the line of mountains on the west bank that we had seen at about sixty miles' distance when on the route from Karuma to Shooa. . . . Having from Magungo, in lat. 2° 16', looked upon the course of the river far to the north, from the high pass, our present point, in lat. 3º 34' N., we now comprised an extensive view of the river to the south; the extremities of the limits of view from north and south would almost meet, and leave a mere trifle of a few miles not actually inspected.'

"A great part of this country was flat and marshy on the banks of the river; but opposite the summit from which the extensive view above mentioned was obtained, there rises the peak of Gebel Kookoo to a height of 2,500 feet above the level of the Nile; and where the two ridges approach they form a ravine into which the Nile enters after passing through the flat country to the south. Here the river is no longer calm; its course is broken by many islands, then it becomes a roaring torrent, and passes through a narrow gorge, between perpendicular cliffs, with a tremendous current, forming in one place a cataract between thirty and forty feet high. The ravine through which the Nile flows in this part of its course is depressed about 200 feet below the level of the surrounding country.

"From this gorge to Gondokoro, the Nile was not explored by Sir S. Baker; but the explorations and journeys of Dr. Alfred Peney, a French savant, have shown that cataracts and rapids present obstacles in at least four places between Mount Kookoo and Gondokoro.

"On the 20th February, 1861, Dr. Peney set out from Gondo-

koro on the most important of the numerous journeys which he made in the Nile region. His object was to try whether, by means of boats which had been constructed according to the orders of M. de Bono, he could surmount the rapids which had arrested the progress of all preceding expeditions. M. de Bono allowed him to employ the two boats which he had had constructed for the purpose. This journey was intended to be preparatory to one of much greater importance, though, alas for science! it was the latest in which Dr. Peney was engaged.

"Two European mcrchants, of whom M. de Bono was one, accompanied Dr. Peney on his expedition, of which the following account is taken from a letter addressed by him on his return to M. Jomard, or M. Malte-brun, and published 1863, under the direction of the latter gentleman:—

""Our flotilla conducted us in three days (after leaving Gondo-koro) to the cataracts—or, to speak more exactly, the rapids—of Djendoky-Garbo. At this place a group of islands and rocks divides the river into several branches. Following the advice of the natives, we entered the most easterly, and apparently the narrowest of these canals, in place of following the western branch explored before us by the different boats of the government and others, who had tried without success to find a passage through the shoals. M. Miani, the latest explorer of this region, had failed the preceding year in his attempts, and he had been obliged to leave the water and continue his journey by land.

"'The route followed by our flotilla—that is to say, the eastern canal of which I have spoken—was traversed without great difficulty, and, after half an hour of effort, we passed the rapids of Djendoky-Garbo. I ought to say, however, that to surmount the obstacles with greater ease, we had taken the precaution of lightening our boats of the greater part of their cargo and crew.

"'Three miles above Djendoky-Garbo, we reached new rapids—those of Teromo Garbo. The latter presented much more serious obstacles than the former, and it was only after two days' continuous effort that we succeeded in surmounting them. The rapids of Teremo-Garbo, although much larger and more difficult

to surmount than those of Djendoky-Garbo, only occupy a space of about 800 yards. The distance of the first rapids to Gondokoro is nine leagues.

"'Above Teremo-Garbo, the river resumes the aspect which it had below the rapids, and preserves the same appearance as far as the village of Tambour, in the district of Makedo. There we expected to find more serious obstacles than any which we had previously encountered. Above Tambour the river narrows considerably; enclosed by a wall of rocks and of low hills, it becomes both deep and rapid, and can only be passed by the help of numerous and strong cables. Unhappily, our ropes possessed none of the requisite conditions for such navigation; our last cable broke at the cataracts of Makedo, and a shock which happened to one of our boats, and which was followed by an enormous wave, obliged us to land as quickly as possible on a neighbouring sand-bank. This accident made it impossible for us to continue our voyage by water; we therefore left our flotilla at the place where this happened, and taking the land road we continued our explorations of the borders of the river.

"'The cataract of Makedo (here the passage merits the name) has two falls of water nearly seven feet in height. A canal which runs by the side of the river and parallel with it, and which has cut for itself a bed through the differently-inclined layers of stratified rocks, is the only passage practicable for such boats as ours. We should have gone by this canal if the accident of which I have spoken had not happened, and it is by this that all boats must proceed in passing the cataract of Makedo.'

"The cataract of Makedo is situated in latitude 4° 18′ N.; and above this, for a distance of nearly ten miles, the river is full of shoals and rapids, one of the most difficult places for the passage of boats being in the district of Djiamoudj. The Djiamoudj rapids appeared to be such as to render the passage of boats very difficult, if not impossible; and beyond them the Nile is encumbered with so considerable a number of grassy islands, that the passages left for the water are only about a yard and a half to rather more than two yards wide. From the Djiamoudj, the

river runs at the foot of the Rego mountains which terminate in the peak Gniri. This peak Dr. Peney calculated was under the same meridian as Gondokoro, and about a degree of latitude to the south of it, and he mentions that according to native reports at the foot of this mountain (lat. 3° 2′ N.) there is a considerable cataract, beyond which the river disengages itself from the mountains, presenting a continuous surface, and a bed free from shoals.

"Dr. Peney did not reach the peak Gniri, as he was obliged to return to Gondokoro from a village a short distance to the south of the rapids of Djiamoudj. Nor did he ever accomplish his intended journey farther south, for he died of fever at Gondokoro, at the end of July in the same year, 1861." ("Cassell's Illustrated Travels.")

By the exertions of Sir Samuel Baker and Colonel Gordon the White Nile has been opened between Khartoum and Gondokoro, and there are now twelve steamers which make the passage regularly between those points. Making full allowance for stoppages, the journey may now be made between Cairo and Gondokoro in seventy-eight days, viâ Suez, Souakim and Berber. This journey will be much shortened when the railways now in the course of construction along the Nile are completed.

The following is an extract from the geographical notes of Baker's last expedition ("Proceedings of the Royal Geographical Society," Vol. xviii., pp. 139-40):—

"From Laboré to the Ashua river, at the junction with the Attabbi, a distance of twenty-seven miles, the soil is rich, but the country very thinly inhabited, owing to the depredations of the slave-hunters. The natives speak the Madi language, as also do the Laboré people, but with dialectic differences.

"At the confluence of the Ashua and Attabbi, the river Ashua is about 130 yards wide, with a sandy bottom, and when we crossed it, on 1st March, 1872, and also on 24th March, 1873, it was about knee-deep. Both above and below this point it is full

of rocks, and is everywhere a most dangerous and formidable river in the wet season. The natives manage to cross it near Fatiko, with a rope fastened to the trees on each side, which must be laid across in the dry season.

From the Ashua to Apuddo, at the junction of the Unyama with the Nile, the route lies over hills of about 1000 fcet above the surrounding country, and is stony, and covered with low open forest of scrubby trees. Upon descending the hill on the south side, there is a beautiful position for a station, on the stony dry ground just to the north of the Unyama, and east of the Nile. Close to the water, but perfectly dry, with every facility for cultivation in the wonderfully rich soil on the banks on the Unyama within a short distance, and with an unlimited amount of wood for fuel in the adjacent forests, this place offers advantages for a station that very seldom occur. The latitude is 3° 34' north. I was unable to fix the longitude astronomically, but by bearings 1 am confident of its being rightly placed in the map. From this point the Nile is navigable into the Albert Nyanza, therefore Afuddo, or Ibrahimeya, as Sir Samuel Baker has named it, will be the great depôt for all the ivory that comes down from the shores of Lake Albert Nyanza. Here Samuda's steamers will have to be constructed, after they have been carried up in sections from Ismailia, and from here they will take their departure to navigate the lake. Ibrahimeya will become the capital of the country. The road from Ismailia to Ibrahimeya, 120 miles, is for the greater part of the way suitable for carts, the soil being very hard and sandy. Between Moogi and Laboré (14 miles), there is forest through which a road will have to be cleared, but a few hundred men would very soon accomplish this.

From our camp at Masindi we could see the mist rising from the Albert Nyanza in the mornings, and with a powerful telescope could distinguish trees on the mountains on the opposite side of the lake. We could also see a waterfall on the opposite side with the telescope.

Whilst at Masindi, a native of Karagué told us that it was quite possible to go from Chibero, on the Albert Nyanza, past

Uvira to Ujiji by boat. He said that at Uvira the lake was very narrow, and that it could not be passed without a pilot who knew the way. He described the lake as varying very much in width being immensely wide beyond Vacovia, and again contracting at Uvira. This report was confirmed by a Kisuahili man, who had been living with Mtesa for many years, and who was sent by him to see Sir Samuel Baker at Fatiko. He knew both Uvira and Ujiji, which he called Uyiyi.

Mtesa sent messengers to Ujiji, at Sir Samuel Baker's request to obtain news of Livingstone, and on their return they said that a white traveller had crossed the Tanganyika (which they called Mwootanzigé, the native name of the Albert Nyanza) from Ujiji, and had not since been heard of, but that if he returned we should be informed of it. Sir Samuel Baker wrote to Mtesa, and gave him letters to deliver to Livingstone, should he find him. Mtesa has turned Moslem, and given up all his savage customs, mentioned by Speke, of slaughtering his women, &c., and he now keeps scribes and is learning to read and write Arabic. He wrote a most polite answer to Sir Samuel Baker's letter, declaring that he would take the greatest care of Livingstone if he should find him."

The following is the most recent information respecting Colonel Gordon's movements which has reached the public. It was communicated to the Royal Geographical Society on the 29th November last by Sir H. Rawlinson:—

"From the early part of the present year down to September, Colonel Gordon has been employed in the very arduous work of bringing his boats and a steamer up the part of the Nile above Gondokoro, which is obstructed by cataracts and rapids; establishing at intervals military stations on the banks of the river to secure his position against the hostility of the courageous and warlike Bari tribes. The part of the river thus obstructed is about 100 miles in length, from the Station Regiaf, to a point near Apuddo, named Makédé, whence the Nile is apparently navigable up to its outlet from Albert Nyanza.

"On the 31st of July Gordon had reached, in his slow progress, a station which he named Kerri, 34 miles above Regiaf. He reports himself as then making arrangements for the passage of nuggers (native boats) and his steamer, the *Khedive*, 108 tons, and 20-horse power, up the rapids at Gorgi, having already, with some difficulty, passed the nuggers through the Kerri passage. He had with him about 80 soldiers and 130 women and children.

"On the 2nd of August, he writes:—'A day of agony to me. Dreadfully fatigued, mentally and bodily. Getting the nuggers up the Gorgi rapids, $2\frac{1}{2}$ miles from Kerri. At one point the current came down on both sides of a rock, and tore the mast out of one of the nuggers. Nobody was hurt. In hauling the vessels up the slopes of water, 60 or 80 black, satin-skinned natives pulled on each rope. The Reis says the rapids are not worse than those below Khartoum; only there the channel is known.' He hoped, he says, soon to get to the friendly Madi Locquia tribe, as the hostile Bari, amongst whom he then was, were treacherous and brave. The natives, indeed, seeing the difficulties, had ceased to help, thus driving Gordon to the necessity of 'taxing them,' as a punishment.

"On the 6th of August he got the nuggers up the rapid and went out to reconnoitre; but he adds—'The Reis made a bad knot to secure the nugger; the rope slipped and down she went. Had to haul her up the rapid again; have to look to everything myself. Sent orders to the steamer, "break her or bring her up."'

"By the 14th of August he had reached the station Laboré. Mountains about eight miles west of the river. The Bari, who occupy about 40 or 50 miles of country on the right or eastern bank of the river, showed symptoms of alarm and hostility.

"On the 22nd of August he writes as follows:—'The Makédé party came in (from the south). Natives were observed reconnoitring. Linant came from Makédé, distance 40 miles. Linant had met Stanley at Mtesa's; he had been there eight days. Mtesa is ostensibly on bad terms with Kabba Rega, but really on good terms. Kabba Rega attacked Linant near M'rooli, where he had previously attacked Colonel Long. He threatens Foweira,

and was informed by Mtesa of the departure of both these officers.'

"Linant came in on the 23rd, and on the 24th Gordon crossed with him and 30 men to the right or eastern bank of the river. The natives beat drums and collected about 300 men; they lay down, Colonel Gordon says, on the grass, and then rushed in, but were repulsed. He tried to speak to them, but they would not come near. He then marched to some rocky hills, the natives attempting to surround the party there, but were again repulsed. They showed great courage, however, and came within 90 yards, creeping on their bellies, amidst a shower of bullets.

"On the 25th Gordon went to look for the steamer by the west bank. He saw her and crossed over, returning with one soldier by the right bank, in considerable danger without knowing it. Gordon's station, at this time was on the left or western bank. Linant proposed to go the next day (26th) across the river, and drive back the natives, and burn their villages; and, fearing lest they might molest the steamer in the east passage, Gordon agreed, sending with him 36 soldiers, 2 officers, 3 irregulars, and 2 boxes of ammunition. Each man had also 30 rounds in his pouch. They started at 8 A.M., crossing the river apparently to the right bank. A few shots were heard now and then. About noon they were on some low hills, 13 miles from the station. Linant was visible in a red shirt; they appeared quite at home and stayed there till 2 P.M. At half-past four Gordon went for a walk, but was recalled by a shot from the station. With his glass he saw 40 or 50 natives running towards the river side on the opposite shore. He thought they were running down to look at the steamer, and they retired when fired at. About ten minutes after one of the soldiers appeared without his rifle in the same vicinity. A boat was sent over for him; and when asked why he had left the others, he replied, they were all killed, having fired away all the ammunition in their pouches, while the spare boxes had been sent back. At this time Gordon had only thirty men at the station of Laboré. and thirty more lower down at Moogi. Ninety men were in the steamer; but he had no means, as he supposed, of communicating with them, having given the steamer orders to come up by the castern passage, between which and the stations was a long island. He had, in consequence, to retreat in the night by the west bank from Laboré to Moogi, and, to his delight, found the steamer had disobeyed orders, and was coming up the west channel. Only four of Linant's men escaped; he himself was killed by two lance-wounds, one in the neck and one in the back. The natives thus captured thirty-three Snider and Remington rifles, but it was believed they had no ammunition. It was the same tribe that had, in 1872, killed Taib Agha's force of twenty-eight men and one officer.

"His plans for the future were as follows. He was desirous of enlisting Main-niams for service against the Baris, and for this purpose it was necessary to go in support of a party of the former tribe to Makraka, eight days march from the river to the west, a station being established midway between Dufflé and Makraka, among the friendly tribe of Fijiontee. Before starting, however, on this expedition he intended to cross the river, in order to recover the bodies of Linant and the rest of the party, then to recross and make good his way to Makédé by the left bank, establishing a port midway. From Makédé, or the neighbouring point of Dufflé, he would strike west to Makraka, and, after settling with the Main-niams, would return to Makédé. calculated that two months would be occupied on this expedition, after which he would ascend the river from Makédé to Manyungo, on the Albert Nyanza and subsequently continue his march up the Nile (Speke's Somerset River) to Foweira and Riongo, above the Karuma Falls, which ports he would strengthen for defensive purposes, using them as a base for further operations against Kabba Rega at M'rooli, and ultimately, if necessary, against Mtesa of Uganda. He would also have to make arrangements, he says, for establishing communications between Foweira and the Lake-that is, the Victoria Nyanza; but he had abandoned the idea of exploring the Albert Nyanza during the present season. After Linant's death Gordon was left alone, without European officers or companions. His steamer, at the latest

date (September 10) was at Moogi, a little below Laboré, and he says he has not the least doubt but that it would be able to overcome the Makédé Rapids, and thus get into Lake Albert Nyanza."

It will be remembered that Sir Samuel Baker, after an immense deal of labour, succeeded in clearing away the obstacles to a free water passage on the White Nile, and carried a force up as far as Gondokoro; from thence he penetrated south into the territory of Unyoro, but was attacked by Kabba Rega, the king of that country, and made his way back with much difficulty. Sir S. Baker planted certain posts in the Unyoro country south of the point where he crossed the Nile; these posts he left on his return to Egypt. Colonel Gordon, on taking command, found, however, that no safe or open communication existed between Gondokoro and Unyoro or Uganda. The task which lay before him was the gradual establishment in the countries which lie to the south of Gondokoro of a firm Government with a safe route for traffic.

From Gondokoro to Uganda, Colonel Long, Gordon's envoy to Mtesa, took fifty-eight days of weary marching, and on his return journey had to fight his way through the hostile forces of Kabba Rega. From all that is known-of the character of Kabba Rega it is anticipated that he will continue to oppose Col. Gordon's efforts to establish friendly relations with Egypt, and it is much feared by some that Mtesa may be induced to make common cause with his ancient foe in order to oppose the entrance of the Egyptian power. In spite of Colonel Gordon's pacific desires and intentions, the gradual advance of the Egyptians is regarded with suspicion, and it is impossible for him so entirely to control the course of events, in carrying out the avowed intention of Egypt to annex those countries, as to avoid all acts which would tend to embroil him with the natives. It

is a remarkable commentary upon Mtesa's profession of friendship that both Colonel Long and Linant de Bellefond were attacked at the same place, and that he informed Kabba Rega of the departure of those officers. It does not require any very acute foresight, therefore, to enable us to see that many political difficulties must be overcome before the Nile route would either be safe or available for a Mission party to approach Uganda from the north.

One alternative, however, remains in connection with the Nile route; it will be seen from Colonel Gordon's last narrative that he hopes ultimately to place a steamer upon the Albert Nyanza. A reference to the map will show that this lake is much nearer to his position on the White Nile than the Victoria Lake, while the level of the Albert is not so much above the Nile as to prevent access. Sir Samuel Baker and Capt. Speke both state that the Albert Nyanza reaches to the vicinity of the western boundary of the country of Karagué, so that once on that lake easy access may be had to Rumanika.

From the observations taken by Baker, the Albert Lake is very much below the level of Victoria Nyanza, and is more on the level of the Lake Tanganika, with which it is supposed to have a communication; but whether this is so or not, there seems little doubt that the Albert Lake extends so far south and west that Karagué can easily be reached from its eastern shores. This was stated by Speke to Baker, and the latter heard the same report. Should Col. Gordon succeed in placing a steamer upon the Albert Lake and establish safe stations upon the river to its entrance, a route will exist to Karagué independent of all the complications to which we have alluded as connected with the approach to Uganda from the north.

A careful examination, however, of Col. Gordon's position and prospects seems to show that the prospect of a peaceful and speedy settlement of the difficulties in the way of open roads to the great lakes is more remote than was at first hoped for. It is true that he has advanced posts at Moogi, but it must be remembered that he has a hostile country in his rear, and Lieut. Linant was killed, not, as has been supposed, in reaching Gordon, but after having joined him, and by the hostile tribcs among whom they were. Then, again, it must be remarked, that on Linant's death Gordon was left alone (with Linant he lost thirty-eight men and two officers) - without European officers or companions - his available force for further operations being but ninety men; nor does the recent action of the Egyptian Government indicate the probability of its sway being soon established over the Nile basin. Public confidence has been much shaken in the supposed enlightened views of that Government by recent events. Not only has it shown a want of unity of design, for it has transpired that the expedition which alarmed Zanzibar was not intended to support Gordon, as some have supposed, but was designed to annex Somali Land-but her attack on Abyssinia indicates a spirit of conquest which has alarmed her best friends. So long as her operations on the White Nile were for the purpose of abolishing the trade in slaves and fostering lawful commerce, public opinion, while regretting the apparently harsh measures adopted towards the tribes who have boldly contested her advance, reserved its judgment; but it is surely an indication that the current may set the other way when we find the leading journal hinting that those measures are hardly justifiable. The Times leader for the 18th December has this ominous sentence, referring to the argument that regions fertilized by one great river should be united under one master:-"To accomplish this expeditions have been sent forth against the poor barbarians of the south, whose destruction is related with a coolness and complacency that are extremely curious." We venture to anticipate that the moment the operations of the Khedive in these southern regions, pass the limit necessary for the repression of the slave-trade, they will be discountenanced by Christian England. We may be sure of this, that, as the Times says, the project must be laid aside, if beyond the present means of the Egyptian ruler. Should Mtesa and Kabba Rega unite their forces to oppose Gordon, we fear all hopes of a Mission party advancing from the north must be indefinitely postponed. There is a very ominous statement in Stanley's account of his reception; he says that Mtesa was surrounded by "Baker's renegadoes." Sir S. Baker pointed out in our hearing that these men were the Egyptian Arabs, whose slave stations he had destroyed; and it may be concluded that if these men are Mtesa's advisors he will certainly not be favourable to the advance of Gordon. Under all these adverse circumstances, the only hope of speedy action seems to lie in an advance from the East Coast.

IV.

Let us now turn to the East Coast route. In the first place we have the opinion of Col. Grant, who has represented very strongly to the Committee of the Church Missionary Society that the approach to the country should not be made from the north; for, although he did not anticipate that Mtesa would join with Kabba Rega, it was very probable that he would regard Col. Gordon's approach with great suspicion and oppose it, in which case a way could only be made by force, and Mtesa and his people would regard with hostility any one coming with the party of conquest. He considered, looking to the importance which he attached to approaching Uganda from the south, that, without loss of time, an attempt should be made to reach Lake Victoria by some route from the East Coast.

A second consideration in favour of the East Coast route

is, that by following this line of approach the party would first reach the kingdom of Karagué, to the importance of which as a Mission centre we have already drawn attention. After a careful consideration of this point, the Sub-Committee of the Church Missionary Society agreed to make the following recommendation:—

"That, having regard to the complications that may arise in Uganda in connection with the operations of Col. Gordon, and to the immediate advantages and more favourable conditions for Mission-work apparently offered by the kingdom of Karagué, the Sub-Committee consider that the establishment of a Mission in that kingdom should be included in the effort that is now being made to respond to the invitation of King Mtesa."

A third and most important consideration in favour of the castern route is, that the Society will be working from a long and well-established base, their Mombasa Mission.

Reference to the map will show that to reach Karagué from the East Coast seems, as far as mere distance is concerned, no difficult task, and indeed, as the crow flies, the distance is not great. There are various tracks known to the Arab traders which all make for the great lake; some lead from the town of Mombasa, some from the port of Tanga, but the principal point of departure is Bagamoyo, on the shore opposite to Zanzibar. It will also be seen from the map that, at least for any caravans from Tanga or Bagamoyo, a common point to make for is the Arab settlement of Kazeh, or Unyanyembe, which, according to recent accounts, is 360 miles from the coast.

Practically the route by Kazeh must be selected by any party wishing to take the east route; for any attempt to follow the trading paths mentioned by Sadi would entail so much of mere adventure and discovery that there would be great and unnecessary danger to encounter. The Arab

trader Sadi described to Mr. Wakefield several routes he himself had traversed to the lake. In one he reached the eastern shore of the lake in 43 marches, or 322 hours total. It is a remarkable fact that Sadi told of having observed on the shore of the lake a deep trench or channel, and on inquiry found that a large vessel had recently been on the lake and anchored at the spot. The natives described the vessel as having on it many white cloths; the visitors were white, they bought much ivory, and departed about a month and a half before Sadi's arrival. Here it is well to remember the fact that King Mtesa frequently spoke to Speke of a route to the coast through the Masai country, and this may have been in reference to the trade of such men as the Arab Sadi. Mtesa, however, allowed his visitors to depart without showing them this road. But the travels of Krapf, Rebmann, Wakefield and New have sufficiently shown that the time has not yet come for the white man to attempt the journey from this point, while the lamentable death of Baron Von Der Decken is a warning against making the attempt. Still, though not open for the white man, it is important to bear these routes in mind, as a possible means of future communication with the interior. We shall refer again to this subject before concluding.

Thanks to the recent explorations of travellers, the approach from the Eastern Coast as far as Unyanyembe is over a beaten track. The caravans of Burton, Burton and Speke, Speke and Grant, Stanley, the Livingstone search expedition of 1872, which was accompanied by the Nasick boys forwarded by Stanley, the second search expedition under Cameron, and, for a part of the way, Mr. Stanley's second expedition, have made the track from the coast to Unyanyembe almost a beaten path of travel. A perusal of the narratives of any of the above-mentioned travellers will show that the

journey has nothing about it beyond the ordinary characteristics of African tropical travel. Of course the initial difficulties of starting were experienced by all alike. The same class of swamps were encountered, tribute had to be paid more or less to the same Negro chiefs, and each traveller was exposed to the same risk of fever, with its concomitants. We propose shortly to sketch the route between Bagamoyo on the Coast and the Arab town of Kazeh, or Unyanyembe.

For about 120 miles the track lies through the marshy flats and heavy undulations which characterise the Maritime region until the borders of the country of Usagara is reached. Speke describes the inhabitants as poor, meagre-looking wretches, spiritless, shy and timid. They are semi-pastoral agriculturists, and would be useful members of society were they left alone to cultivate their own possessions, rich and beautiful by nature. To Stanley, after the terrible swamps of Mataka, the first Usagara village, Rehenneko, seemed almost a paradise. The following extract from Mr. Stanley's journal gives an admirable description of the country as far as Kazeh:—

"There were three routes to Unyanyembe from Bagamoyo, either of which might have been taken by our expedition; but two of them were already known by the minute description which we have received from my predecessors in this part of Africa—Messrs. Burton, Speke, and Grant. There was one, a more northern and direct route to Unyanyembe, which I adopted.

"As the crow flies, or, in geographical parlance, rectilineally, the distance from Bagamoyo to Unyanyembe is nearly 6° of longitude, or three hundred and sixty miles. The sinuosity of the path taken by caravans, which in Africa is adapted to the lay of the country, and follows the easier, less dangerous, more available course, extends the distance to be traversed to over five hundred and twenty miles. I reckon of course by the time occupied by the marches, and the rate of progress, which I presume to be neither more nor less than 2.5 miles per hour.

"That portion of country extending from Bagamoyo to Kikoka is called the 'Mrima'—the hill.

"Once we crossed the Kingani River on our road to Unyanyembe, we may be said to have left the country of the Wamrima, and to have touched upon the most northern extremity of Uzaramo. The Sultan of Zanzibar has established a post at Kikoka, four miles west of the Kingani, and by this has made good his claim to call the ten miles of country from Bagamoyo to Kikoka his own. As there are no inhabitants between the river and Kikoka, his claim is not disputed.

"On our right—which is to the north of the Unyanyembe road—stretches Ukwere, to Kisemo, a distance of sixty miles; from Kisemo to the Kira Peak extends Ukami; from Kira Peak to Ulagalla is included under the name of Udoe.

"Useguhha begins at Ulagalla, and its western extremity is on the eastern bank of the Makata.

"The whole of this country, embracing these several districts of Ukwere, Ukami, Udoe, and Useguhha, is drained by the Kingani, and its tributaries—or, I should say, by its chief tributary, the Ungerengeri. By adopting this northern route I was enabled to discover the principal branch of the Kingani in the Ungerengeri, called Rufu by the natives, as it enters into the main river. The area of land drained by the Kingani and its tributaries may be estimated at not more than twelve thousand square miles.

"I have devoted much time to the elucidation of the difference existing between the Kingani and the Wami river. It is only after satisfying myself that I have ventured to assert that the difference between these rivers is clear and positive. Arabs, Wamrima and natives, and my own personal knowledge of the country and its superficial configuration, tend to establish beyond further doubt that the Kingani and the Wami are two separate and entirely distinct rivers. The Kingani enters the sea three miles north of Bagamoyo; the Wami at nearly half-way between the ports of Whinde and Sa'adani.

"We have found that the Ungerengeri flows south-westerly to the Kingani, and from this point where we stand (Simbo) the formation of the country is clearly visible. On our right, as we turn our faces west, is the valley of the Makata, or the Wami, flowing northward and castward; on our left is the valley of the Ungerengeri, with the river flowing, after a bold sweep northward, to the south-east. Our line of march hither from Bagamoyo has been nearly equi-distant from each river, with the Wami on our right and the Ungerengeri, or the Kingani, on our left.

"The first important stream which we find as we enter the broad plain, or the valley of Makata, is the Little Makata, which, though fordable at all seasons, becomes a swift and dangerous river to travellers in the height of the Masika season. After the Little Makata we come to a deep nullah which overflows with water during the rains, and a few hundred yards beyond we come to the Great Makata—the Wami, or the Mukondokwa—a stream capable of expanding into a mighty river five or six hundred yards broad.

"Having reached our camp at Rehenneko, we strike across an angle of the mountains and arrive at the Makata again under the name of the Mukondokwa, as it is called by the Wasagara.

"Now, the reader might ask—and very properly too—'What profiteth it all—these tiresome descriptions of rivers, &c., with such odd, incomprehensible names?'

"Patience! reader; that is precisely the point I was about to arrive at. If you look at the map accompanying this book, you will perceive the suggestion conveyed to you by my description of two particular rivers.

"First, it appears to me, that the Wami river is available for commerce. I know that it can be navigated with ease by light-draught steamers drawing two or three feet—for a distance of two degrees rectilineally, or nearly two hundred miles by water—from the port of Whinde to Mbumi, Usagara. All impediments to free navigation—such as the mangrove trees, which on either bank in some places, especially near Kigongo's village, interlace their far-spreading branches—could be easily removed by an axe.

"Mbumi is within a couple of miles from the foot of the Usagara mountains, the sanatoria of East Africa. The distance from

Whinde to Mbumi could with easo be traversed by a steamer in four days.

"Who wishes to civilize Africa? Who wishes to open trade direct with Usagara, Useguhha, Ukutu, Uhehe; to get the ivory, the sugar, the cotton, the orchilla-weed, the indigo, and the grain of these countries? Here is an opportunity!

"Four days by steamer bring the Missionary to the healthy uplands of Africa, where he can live amongst the gentle Wasagara without fear or alarm; where he can enjoy the luxuries of civilized life without fear of being deprived of them, amid the most beautiful and picturesque scenes a poetic fancy could imagine! Here is the greenest verdure, purest water; here are valleys teeming with grain stalks, forests of tamarind, mimosa, gum-copal tree; here is the gigantic mvule, the stately mparamusi, the beautiful palm—a scene such as only a tropic sky covers! Health and abundance of food are assured to the Missionary; gentle people are at his feet ready to welcome him! Except civilized society, nothing that the soul of man can desire is lacking here!

"From the village of Kadetamare a score of admirable Mission sites are available, with fine health-giving breezes blowing over them, water in abundance at their feet, fertility unsurpassed around them, with docile, good-tempered people dwelling everywhere at peace with each other, and all travellers and neighbours." ("How I found Livingstone," p. 222.)

This account of Stanley is corroborated by the information gained by Speke, as to the water system east of Usagara. He says:—

"Here I obtained the most consistent accounts of the river system which, within five days' journey, trends through Usagara; and I concluded, from what I heard, that there is no doubt of the Mukondokwa and Wami rivers being one and the same stream. My informants were the natives of the settlement, and they all concurred in saying that the Kingani above the junction is called the Rufu, meaning the parent stream. Beyond it, following under the line of the hills, at one day's journey distant, there is a small river called Msongé. At an equal distance beyond it, another of

the same size is known as Lungérengéri; and a fourth river is the Wami, which mouths in the sea at Utondué, between the ports of Whinde and Saadani. In former years, the ivory merchants, ever seeking for an easy road for their trade, and knowing they would have no hills to climb if they could only gain a clear passage by this river from the interior plateau to the sea, made friends with the native chiefs of Usagara, and succeeded in establishing it as a thoroughfare. Avarice, however, that fatal enemy to the negro chiefs, made them overreach themselves by exorbitant demands of Then followed contests for the right of appropriating the taxes, and the whole ended in the closing of the road, which both parties were anxious to keep open for their mutual gain. This foolish disruption having at first only lasted for a while, the road was again opened and again closed, for the merchants wanted an easy passage, and the native chiefs desired cloths. But it was shut again; and now we heard of its being for a third time opened, with what success the future only can determine -for experience will not teach the negro, who thinks only for the moment. Had they only sense to see, and patience to wait, the whole trade of the interior would inevitably pass through their country instead of Uzaramo." ("Nile Discovery," p. 38.)

The vast importance of the establishment of a means of water transit, if even for only 100 miles of the journey, is sufficiently patent when we remember the difficulties that all travellers have had to contend with in having their goods carried along this route. Looking forward, therefore, to the time when, in the providence of God, the way might be open for an advance into Africa, the Society, in 1872, taking advantage of Sir B. Frere's presence at Zanzibar, wrote to him requesting him to have a survey of the Wami river made. This was done, and the following report was furnished (Blue Book, Sir B. Frere's Mission, 1875, p. 72):—

The Wami is situated opposite the Island of Zanzibar in latitude 6° 6′ 40″ south, and between the towns of Saadani (from which it is distant seven miles) to the north and Whinde to the

south. It has two mouths, the Chanangu and the Furanhanga, distant from one another nearly two miles. The Furanhanga, or northern mouth, by which we entered, is by no means easy to discover from the sea, as the low mangrove-covered banks show little or nothing to distinguish them from the rest of the coast. It is, moreover, dangerous to enter except at flood tide owing to the existence at the mouth of bars of shifting sand.

"The entrance of the river is from 70 to 100 yards broad, a breadth which it maintains, speaking generally, as far as we ascended it, and its depth as far as the Chanangu junction, at which point the tide ceases, is not, even at this season of the year less than seven feet. This depth decreases higher up till in places there is not more than one foot of water, though three feet may generally be counted upon by hugging the concave bank. The river, which, it may be added, is full of snags, winds so greatly that our course varied almost round the compass.

"The low mangrove covered banks of the first few miles of the river alter in character as one ascends, becoming higher and more open, while the country is covered with high thick grass interspersed with thickets which become almost a forest at the spot where we first encamped, about nine miles up.

"We saw no natives nor any signs of habitations beyond a deserted hut or two near the river till we reached Galooka and Saguirra, two small villages about twelve miles up, inhabited by the Wdoi, a tribe of reputed cannibals, but who showed themselves to us only as a mild and almost vegetarian race.

"The furthest distance which we succeeded in reaching in twoand-a-half days from the mouth was twenty-three miles, our progress being but slow owing to the need of frequent recourse to the oars to make any way against the strong current (of nearly three miles an hour) when the wind failed: no light work under an African sun.

"This brought us to the foot of the Kibohero Hills, in latitude 6" 13' 50' south, a low range, of which I can find no mention in either Stanley's or Burton's recent works. From this spot we could see, about nine miles to the west, two higher hills, apparently

1000 or 1200 feet high, and which would probably be the Dilima Peaks laid down in Mr. Stanley's map. Here the country become more open, the grass shorter, and the whole appearance more park-like. Here, too, as clsewhere, the river in the rainy season overflows its banks to the distance of at least three miles, washing up shells, quartz, and rounded pebbles.

"A native of Galooka, with whom I conversed through an interpreter, stated that no slave-dealers came up as far as that village, which, as is the case with all the district through which we passed, is ruled by the Governor of Saadani, under the Sultan of Zanzibar.

"The same native said that the Wdoi professed the Mohammedan faith.

"All the natives with whom we conversed up this river concurred in stating that we were the first white men who had ever been seen there.

"No cases of sickness or fever occurred amongst our party, and I should judge that in the dry season the country is healthy.

"So far as it is possible to judge from the short distance we were able to go, and from the statements of the natives, who said the river continued for the distance of a moon's journey of the same depth and width, there is every reason to suppose that Mr. Stanley may be correct when he says that the Wami can be navigated by steamers drawing two or three feet of water for a distance of 200 miles; but that this navigation would be valuable for commerce is a question on which, as before remarked, time did not allow us to form a definite opinion. I think I shall be supported by the naval officers whom I accompanied, when I say that the Wami is not navigable for practical purposes of commerce by any craft which has not steam-power.

"The timber we saw—acacias, gourd trees, thorns, with here and there a palm—would not repay an expedition. Cultivation so far as we went, was but very scanty and confined to pumpkins and a little maize, and the country, rich though the soil apparently is, was so thinly populated that no assistance could be expected from, or trade looked forward to with the natives.

"An expedition which had time to penetrate as far as Mbumi might produce valuable results."

This report is not fully confirmed, as regards the Wami river, by the Admiralty survey. Capt. Wharton, of the "Shearwater," thinks the river Stanley describes must have been the Ruvu or Kingani. Of this river he says, having ascended it for thirty-five miles, "The river here is about eighteen yards across and six feet deep, and the best information seems to intimate that it maintains this size for many miles."-(The Admiralty "African Pilot," p. 23.) Remembering, however, that Stanley saw the Mukondokwa in flood, and bearing in mind what Speke says of the Wami, it does seem more than probable that, with a steamer of very light draught, Mr. Stanley's hopes may be realized, and a passage found to the highlands of Usagara. This would permit of the formation of a station, not only in a comparatively healthy climate, but sufficiently near a place of accustomed resort for caravans to secure pagazis or porters. From such a station the Wagogo might be propitiated, and a passage through Ugogo gained at a somewhat less cost than was incurred by Speke and Stanley.

The most recent accounts of this route are furnished by Lieut. Cameron. A summary of his journey from Bagamoyo to Kazeh may be found in the "Geographical Magazine" for 1873. Notwithstanding many untoward events, the editor is able to say, "So far, then, the news of the expedition is all that can be desired; the very cheering account they give of the general healthiness and practicability of the route is encouraging for future travellers after the sombre colours in which Stanley paints his toilsome journey to Ujiji."

The following extracts from the "Geographical Magazine" for 1874 relate the difficulties attending the setting out and the progress of Lieut. Cameron's party as far as Unyanyembe:—

"Trade was at a standstill; news from the interior spoke of inter-tribal wars, rendering the great highways more than usually unsafe; and a general disposition was apparent among all classes to embark on no new enterprise of any kind until events had declared themselves more clearly. And immediately on arrival Cameron was laid up with severe fever, and for some time was a close prisoner on board H.M.S. 'Briton.' Notwithstanding this, however, Dillon lost no time in commencing the purchase of the necessary stores of beads, clothes, wire, and gunpowder; and no difficulty was found in enlisting a small body of recruits for the interior which should serve as a nucleus to the larger army of porters it was intended to enlist at Bagamoyo on the main land. Bombay and Mabruki, associated with most of our African explorers from Speke downwards, were also secured.

"The principal anxiety of the expedition was that they should cross the swampy ground in the vicinity of the coast and lodge themselves on the highland plateau before the rainy season commenced; and had this intention been carried out much valuable time, labour, expense, and subsequent trouble might have been saved. Directly, however, they settled themselves at Bagamoyo, about five weeks after their first arrival at Zanzibar, their difficulties in the hiring of pagazis, or porters, commenced; day after day was lost in wearisome and fruitless haggling with the contractors: constant desertions occurred among the pagazis already engaged; Cameron was again struck down by severc fever, and though Sir Bartle Frere had left the expeditions at Bagamoyo previous to his cruise south to Mozambique on the 13th of February, in the expectation of a speedy start, still on 18th of March, he found them within reach of the coast, with their establishment not completed, and having suffered much from the terrible vis inertiæ and unfriendliness of some of the Arab petty magnates. It was now evident that they could no longer hope to to escape the rainy season on the coast; and it may be remarked en passant, how strange it is that many of the expeditions that have penetrated more or less successfully into the interior, should have either intentionally or by accident made a start in the very worst season of the year. It had been at first the intention to push on to the Highlands and form a depôt there, sending back for the stores, the arrival of which had been accidentally delayed;

but as other causes of delay became inevitable it was finally determined to await their arrival.

"The first letters that were received from Cameron after his departure reached Zanzibar on the 24th of May, and were dated Camp, West-side of Ungerengeri, 24th of April, 1873. His great trouble then seems to have been (one familiar to travellers) with the donkeys and their saddles. He still speaks of the scarcity of porters, and mentions that an Arab caravan of 700 porters, of whom 350 were slaves, was eight or nine months in getting their men together. The route he had taken was more southerly than Stanley's. He describes Simbawenni, which it may be remembered Stanley paints in such glowing colours, as hardly coming up to that traveller's brilliant description. 'Simbawenni is a large, irregularly shaped village, either stockaded or built round with stakes filled in with mud, with a space behind roofed in with earth; the huts inside are ordinary circular ones, irregularly scattered about, and in the centre of the village are the ruins of a large building. A large torrent runs close by, which in rainy weather must be almost impassable. But the picture in Stanley's book, as regards distance of mountains, size of villages, &c., &c., is quite incorrect.' The weather there had been excellent. cane-brake and long sword-grass through which the line of march ran had been found most troublesome, as shutting out the view and preventing the correct taking of bearings and observations; but Cameron intended to make a station at Rehenneko, on the other side of the Makata or Swamp, where he would await Murphy and write up journals, complete maps, &c. The health of both Cameron and Dillon was fairly good."

The following extract from a private letter received from Dr. Dillon, contains many interesting particulars, and shows that such an expedition is not unattended with danger:—

"An Arab caravan, bound for Bagamoyo, offers opportunity for sending letters; but the time is so short that I shall not be able to fill much of this sheet. . . . Murphy joined us at Rehenneko, looking as if a few days would terminate the feeble tenure of his existence.—'Where is Moffat?' said I. 'Dead,' answered Murphy!

'He died in his hammock on the march yesterday.' Poor young fellow! I think I told you he was a nephew of Livingstone. He had sold a sugar plantation in Natal to satisfy his desire of travelling, and was overjoyed when Sir B. Frere gave his sanction to his accompanying us. He looked a wiry youngster, full of work, only twenty years old; but within a short month of his arrival in Bagamoyo he is buried beneath a tree, withouth a stone or even wooden cross to mark his last resting-place. I have no doubt that his death was the result of want of treatment.

"Poor Murphy—himself at death's door—knew not what to do; indeed had Murphy been three or four days longer reaching our camp he must have succumbed. Since, however, I took him in hand he has wonderfully improved, and will be able to ride his donkey to-morrow; up to this time he has been carried in a sling hammock.

"Cameron and I are as well as ever: our appetites astonish the servants, and I have again resumed my walking on the line of march, to the delight of the 'Philosopher'-my donkey. We left Rehenneko on the 30th, and made a short march up the slopes of the Usagara Mountains. On the 31st we had a very severe march over the mountains, struggling up the steep rugged pathanon descending into beautiful wooded valleys. Every peak indeed was wooded to its summit and we had no reason to complain of the want of shade. On descending the other side of these very picturesque mountains, we came on the left bank of the Mukondokwa River, defiling along which we reached our camp in about an hour. On the following day we wound along the bank for two hours, when we reached the ford, and in another hour reached this camp, situated in a spacious valley close to the village and the right bank of the river, and nearly surrounded by mountains."

The extracts from the "Geographical Magazine" continue as follows:—

"The party passed through the land of the Wagogo in the month of June, very glad to turn their backs on the weary plain of the Marenga M'Kali. At Mpwapwa they found provisions had much risen in price, owing to the raids of a notorious robber chief named Kadirigo.

"After leaving Mpwapwa they found themselves in the midst of the robber horde Kadirigo, a very fine, powerful set of men, who were very glad to dispose of the goats, cattle, and other provisions they had stolen from the rightful possessors, at a very low price, to the English travellers. The robbers acted on terms of good fellowship towards Lieutenant Cameron and his party, and the night they spent in their company passed off peacefully.

"The next day's march brought them to Chungo, where they had the delight of finding good water. By means of the India-rubber tube or filter, they filled all their air pillows with water, and as each pillow contains about three gallons, they were able to take a good supply for themselves, their dogs, and such of the donkeys as especially needed it.

"The next day's march (June 22nd) was particularly trying, as they had to go three hours in utter darkness through dense woods, with no sign of water. They slept without tents, as the men were too exhausted to pitch them.

"So far they had found the climate delightful; the days hot, but the nights quite cold enough to make a blanket very necessary. With the exception of two or three slight attacks of fever to which Mr. Murphy has been subjected, the whole party were in perfect health—'without a pain or an ache'—and they unite in saying that the evil report of the climate, as far as their experience goes, is certainly undeserved. They cannot imagine a pleasanter sanatorium for consumptive patients than the region through which they passed.

"The Wagogo are said to be an intensely cowardly race—dishonest, but most amusing. The sight of a gun is enough to scare them, even when shown to them as a curiosity.

July the 5th they reached Kanyenye, and there found two caravans from Unyanyembe, who gave them the good news of Mirambo's defeat, and the opening of the direct route to Ujiji. . .

"On the evening of the 14th, Mdaburu was reached in safety. They had now reached the western boundary of Ugogo, and were nearing the border of the great central depression of Africa. The climate still continued perfect, and Lieutenant Cameron writes, 'I know not what may be the difference in the wet season, but judgining from the river-bed here, and the signs of water about the country, I am sure it cannot be as bad as it is painted.'

"At Mdaburu which, as was said before, the party reached on the 14th July, provisions were good and plentiful. Beef, excellent goat's flesh, superior to mutton, pumpkins, beans, peanuts and groundnuts, and tobacco, with Indian corn, to be had in abundance. Fresh milk was not so easily procured, as the people there preferred keeping it till it was sour. Honey they used for sweetening their tea, and a hot cake of brown flour, with very fair butter, was found a very tolerable substitute for bread. On arriving every evening after the day's march, the party found their tents pitched, and the men building their huts of branches, corn-stalks, or grass, with wonderful quickness, so that a little town seemed to spring up almost like magic.

"So far then, the news of the expedition is all that can be desired: though the geographical discoveries have not been very important up to date, still, the very cheering account they give of the general healthiness and practicability of the route is most encouraging to future travellers, after the sombre colour in which Stanley paints his toilsome journey to Ujiji.

"In spite of all difficulties, Cameron and his companions pushed onwards, and on the 4th of August, 1873, they reached Unyanyembe. Cameron, with excellent judgment, adopted a route which is shorter than those taken by Burton or Speke, and marching at the same average rate, he thus had to go over less ground. His difficulties were further increased by the troubled and lawless state of the country, especially near Unyanyembe, where a night attack was made on his camp."

Unyanyembe is the place where all further arrangements for travel would have to be made; some delay must therefore arise here before a party could be prepared to pass on to the north. Here Speke and Grant were delayed fifty-one days on account of the rains and the difficulty of procuring porters. The place is evidently very unhealthy; scarcely a man of Speke's party escaped fever, but they had only one fatal case. The province of Unyanyembe has, according to Grant's observations, four months of rain, from November to February. Speke's stay was during February, March, and April. Stanley was also delayed here for three months, July, August, and September; so that his experience was during the autumn. He, too, found the place very unhealthy. Unyanyembe consists of four villages, Tabora, Maroro, Kwihara and Kwikuru, covering about four miles of ground. Stanley gives the following description of the place:—

"Tabora is the principal Arab settlement in Central Africa. It contains over a thousand huts and tembes, and one may safely estimate the population, Arabs, Wangwana, and natives, at five thousand people. Between Tabora and the next settlement, Kwihara, rise two rugged hill ridges, separated from each other by a low saddle, over the top of which Tabora is always visible from Kwihara.

"They were a fine, handsome body of men, these Arabs. They mostly hailed from Oman; others were Wasawahili; and each of my visitors had quite a retinue with him. At Tabora they live quite luxuriously. The plain on which the settlement is situated is exceedingly fertile, though naked of trees; the rich pasturage it furnishes permits them to keep large herds of cattle and goats, from which they have an ample supply of milk, cream, butter, and ghee. Rice is grown everywhere, sweet potatoes, yams, muhogo, holcus sorghum, maize, or Indian corn, sesame, millet, field peas, or vetches, called choroko, are cheap, and always procurable. Around their tembes the Arabs cultivate a little wheat for their own purposes, and have planted orange, lemon, papaw, and mangoes, which thrive here fairly well. Onions and garlic, chilies, cucumbers, tomatoes, and binijalls, may be procured by the white visitor from the more important Arabs, who are undoubted

epicureans in their way. Their slaves convey to them from the coast, once a year at least, their stores of tea, coffee, sugar, spices, jellies, curries, wine, brandy, biscuits, sardines, salmon, and such fine cloths and articles as they require for their own personal use. Almost every Arab of any eminence is able to show a wealth of Persian carpets, and most luxurious bedding, complete tea and coffee services, and magnificently carved dishes of tinned copper and brass lavers. Several of them sport gold watches and chains, mostly all a watch and chain of some kind. And, as in Persia, Afghanistan, and Turkey, the harems form an essential feature of every Arab's household, the sensualism of the Mohammedans is as prominent here as in the Orient." ("How I found Livingstone," p. 264.)

The governor of the Arab colony mentioned by Stanley is appointed by the Sultan of Zanzibar. Stanley gives an account of the chief Mirambo, which we insert here, as Mirambo is still a power in that part of Africa:—

"This Mirambo of Uyoweh, it seems, had, for the last few years, been in a state of chronic discontent with the policies of the neighbouring chiefs. Formerly a pagazi for an Arab, he had now assumed regal power, with the usual knack of unconscionable rascals who care not by what means they step into power. When the chief of Uyoweh died, Mirambo, who was head of a gang of robbers infesting the forests of Wilyankuru, suddenly entered Uyoweh, and constituted himself lord paramount by force. Some feats of enterprise, which he performed to the enrichment of all those who recognised his authority, established him firmly in his position. This was but a beginning; he carried war through Ugara to Ukonongo, through Usagozi to the borders of Uvinza, and after destroying the populations over three degrees of latitude, he conceived a grievance against Mkasiwa, and against the Arabs, because they would not sustain him in his ambitious projects against their ally and friend, with whom they were living in peace."

Readers of "How I found Livingstone" will remember the war with Mirambo in which Stanley was induced to join,

and how his friend, the Arab chief Khamis bin Abdullah, was defeated and killed by Mirambo. Fever, small-pox and other diseases attacked Stanley's party. On the whole there can be little doubt that Unyanyembe is a very unhealthy place, and much risk must be run by remaining here any time. From the following it would seem that Mirambo is still in power, but not disposed to interfere with an English party:—

"Mirambo was, however, as powerful and formidable as ever. The Arabs were doing nothing against him, there being a dispute as to who should take the command. It was rumoured that the negro insurgent intended to attack Cameron's party, in which case he would have had a warm reception. Signs of his inroads—deserted villages and abandoned cultivation—were visible on the route. Nearly all the province of Ugara is now tributary to him, and he is far more powerful than the Arabs represent him to be. He gets all the supplies he needs from the villagers, who are his allies in secret, whilst they openly profess friendship for the Arabs; and many disreputable Arabs are quite ready to furnish him with anything he requires.

"Cameron was told by one of Mirambo's followers that if his had been an Arab caravan, it would have been attacked, and would not have been allowed to pass; but that it was known that the English did no harm, and only came to see the country, and that they might, therefore, pass without hindrance. No large caravan had traversed the route for many years. It is to the south of Mirambo's territory, but Cameron believes, from what he heard and saw, that the insurgent chief would have let him march through his own country, if the request had been made. . .

"Cameron had not been many days at Unyanyembe before a caravan arrived from Mtesa, the King of Uganda, whose territory extends along the north shore of the Victoria Nyanza, headed by an envoy with a most important missive. This was a letter from Sir Samuel Baker to Dr. Livingstone. Sir Samuel's policy was to make a friend and ally of Mtesa, and to assure him that Egypt

would respect his independence, so that his northern frontier would always be tho limit of the Egyptian territory. He sent valuable presents to this African potentate, and at the same time begged him to search for and assist Livingstone to the utmost. Mtesa, in compliance with Sir Samuel's wishes, not only sent an expedition in search of Livingstone to Ujiji, but also took great trouble in forwarding this letter, and he has thus sent two Livingstone search expeditions. The Uganda envoy is described by Dr. Dillon as a fine-looking negro, wearing a long robe fastened round the neck, and extending to the ankles. He was very anxious to take back a letter and a present to his master, and it is important that his wishes should have been complied with. The British Government ought to recognise, in some acceptable way, the zeal Mtesa has shown in searching for Livingstone, while a friendly understanding between England and the King of Uganda will ensure the safety of future travellers. If Mtesa continues friendly the Egyptian occupation of Unyoro will virtually open up the route from the Nile to Zanzibar." ("Geographical Magazine, 1874.")

Once at Kazeh, or Unyanyembe, the question of the route north must depend much on circumstances. One very important fact is stated by Cameron, which corroborates Col. Gordon's account of having heard, through Mtesa, of Cameron's movements; this was the arrival at Unyanyembe of a caravan from Mtesa, headed by an envoy bearing a letter from Sir S. Baker to Dr. Livingstone; Mtesa had also sent another party to Ujiji to search for Livingstone. It is therefore evident that Mtesa has the power to send embassies to some distance; he could therefore easily escort a party from Kazeh to Uganda. Another important fact mentioned by Cameron is his meeting at Kazeh with an Arab trader, who had a permanent trading camp at Ukerewe, on the Victoria Nyanza. This, coupled with the Arab traders from Kazeh having established themselves at Kufro, in

Karagué, as mentioned by Speke, seems to show that, once at Kazeh, not only may a party reach Karagué and Uganda, but opportunities of communication with the outer world are not entirely wanting even from remote Uganda. From Kazeh and Ujiji, Cameron was able to send back regular information to this country, which took no very long time to reach England.

The expeditions of Lieutenant Cameron and Mr. Stanley are the most recent in which English travellers have passed up from the coast to the interior. Mr. Stanley, however, left the route for Unyanyembe soon after reaching the higher lands. Moreover, his party was larger and its general character such as to render Cameron more of a guide for the movements and plans of a Missionary party. At the same time it must be remembered that all Cameron's preparations were made at a time when much expense and uncertainty existed, on account of the then pending negotiations for the new treaty.

As to the route to the north from Unyanyembe, Col. Grant describes the first stage to Ukuni thus:—

"The whole route was fine; never once did we lose sight of trees, wooded hills, or valleys, while water was everywhere abundant. The forest was what might be ealled 'Donkey or Zebra forest'—bare-poled trees and no underwood. The hills, now close, now distant, were richly clothed and exceedingly graceful, reminding me of the Trosachs. Grey rocks looked out in fantastic shapes from amongst the trees. Huge blocks lay one over the other, or abruptly ended a range of hill. The valleys had been cleared by the axe, the wild grasses were most luxuriant, and palisaded villages were often met with. We had not to leave the path in order to pluck the Indian corn. Our way led from one valley to another, or threaded the green forest, which rang with the songs of our followers. Generally the road was of fine sand, which, when lately washed by the rains, was loose and yellow. Once it

crossed a quicksand, the only one I recollect seeing in Africavery shaky and watery-along which a patch of rico grew. streams running west were forded; the Gombe, twenty yards across, there only four and a half feet deep-and with no current, merely a gentle flow of mud-coloured water; its banks well wooded and shelving: our men shouldered us across, but there were some rickety canoes made of bark lying on the left bank. The other we crossed at night in two channels running also west, but said to be dry one half of the year, although now it was breast-deep, with a current that nearly bore me down in my weak state. Attacks of fever came on about every tenth day, lasting eight and ten hours, with from two to five days of nausea and fevered brain. Speke, who had been so long in Africa, was not subject to them, but our men were constantly laid up. One died, and the poor Cape riflemen were such martyrs to fevers and sore eyes, that they confessed they could not stand the hardships of the journey, and were sent back to Kazeh, saying they were sorry they had come so far. We were told that smallpox was the most fatal disease in this part of the country, but we saw no cases. The general elevation of the country is 3400 feet rising gently up to the low ranges of hills everywhere around. It is more open than Unyanyembe. Mists rarely lie, except on the hill-tops after rain. The greatest fall measured was three-fourths of an inch in half an hour, after a storm, which burst overhead with fearful concussions of thunder at 3 P.M. of the 13th April. This may be described as the grand finale to the rainy season. Every morning the dews lay heavily, and a S.E. wind blew, but the coolest breeze was when from S. by W. The daily temperature inside a hut was 78° to 80° at 1 P.M. During the day the sky was generally clear, with a fierce sun; but the air in the mornings and evenings was deliciously cool, a fire at night being cheery and comfortable. No dust-storms troubled us, otherwise the open huts would have been uninhabitable. Drinking water was always sweet and refreshing. At Mineenga a copious spring gushed out of the shell of a tree lying level with the earth in the centre of a rice-field. This was the well of the village; from its position it was considered

a phenomenon, and was looked on with veneration, as it afforded cool water the whole year round—a rare blessing." ("A Walk Across Africa," p. 58.)

"Provisions were all remarkably cheap upon this route. A fat cow was purchased for four fathoms of calico; another full-sized cow, and four small goats, were got for eight fathoms; a single sheep was dear at two fathoms; but three small goats were a bargain at the same price; a donkey was offered for fourteen, but he would have been dear at half the amount. For a fowl, one native demanded a charge of gunpowder, and would not sell it for anything else; another native led in a goat to camp, saying if we repaired his 'old flint-musket we should have the animal; he refused to bargain for anything else. For two quarts of impure honey, ten strings of common beads and a fathom of calico were asked, but not given. Milk was not always to be had, the people being afraid to keep herds of cattle, as they would attract the plundering propensities of the wandering Watuta race. sometimes cost three strings of beads per pint; twelve measures of rice, one fathom of calico; sweet potatoes were one-tenth of the price they brought at Zanzibar; a basinful of ground-nuts or a load of wood cost but one string of ordinary beads. In short, our men lived luxuriously on their daily allowance of one string of beads per man." (P. 62.)

At Ukuni Grant remained from May to September; he gives the following description of the country:—

"To commence with the country round, I may state that its general elevation above sea-level is 3260 feet.

"During the months of June, July, August, and twelve days of September, we had but one or two slight showers of rain (in July), which were preceded by dull cloudy weather every night, that prevented our seeing a comet in the constellation of Ursa Major. The sun rose and set in a haze, which obscured the sky for 40°. During the day, unless the regular S.S.E. wind blew very hard, a veil of mist lay about. This wind from the S.E. was very unhealthy, making every one sneeze, and giving hard

coughs and colds. It generally began about 8 A.M.; but by the 12th of September it changed to a more easterly direction, and brought with it beautiful clear weather. The June mornings were piercingly cold, and at night the naked boy who looked after the calves might always be seen sleeping with his head pillowed upon them to keep himself warm, and our Seedees would lie out for the night with a sheep-covering, and a blazing fire at their By the end of June the trees had shed their leaves. thing but evergreens were interesting in the forest; the grasses had been burnt; the fields lay in fallow baked in the sun, or were of powdered dust, where cattle had trodden; the aspect was decidedly wintry. Iu August the trees begau to bud, and the grasses, where they had been set on fire, were sprouting with fresh leaves. I have alluded to the S.E. wind being unhealthy-not a man of us escaped it. Speke suffered most dangerously from its effects while separated for three months from me. His heavy cough had been brought on by constant anxiety, and by his walking about the country trying to persuade men to lead, or proceed with us in our journey northwards. My fever came every second day from the 29th of May till the 4th of July, lasting six hours, making me feel weak and tottering. In July I had colds, discharges of mucus from the nose, and a large abscess burst-all of which staved off fever for a time; and I had only one or two attacks, of nine hours each, during the two following months." (Pp. 81, 82.)

The four months delay at Ukuni was caused by the difficulty of obtaining porters and a clear road to the north. On moving from Ukuni the travellers began to meet that system of extortion to which Col. Grant's letter refers, and Grant's caravan was actually plundered by one of the petty chiefs, while Speke chronicles a system of exaction in the countries of Uzinza and Usui which reduced their stock of goods to a very low ebb. The most powerful chief they met south of Karagué was Suwarora, the ruler of the eastern half of Uzinza. His territory is called Usui, the people Wanyambo.

By him they were detained fifteen days settling his tax or hongo. Of the route itself Grant says:—

"The first sixteen marches from Ukuni were through very pleasant undulations of tall soft grass and umbrageous foresttrees, spots here and there being cleared for cultivation, and capable of yielding grain for one or two thousand travellers throughout a season. On getting into Usui the watershed had changed; all ran to Victoria Nyanza. Our paths crossed three or four escarped hills, tailing gently off to lower ground in the north. About Lohagattee there was picturesque scenery. Delightfully wild rocks and crags interspersed with trees overhung the valleys, reminding one of the echoing cliffs over the Lake of Killarney. A waterfall, too, added a rare charm to this part of the journey. The water fell upon hard, black, volcanic-like boulders of conglomerate, in a cascade of two cubic feet from the top of the escarpment seventy feet in height. Amongst the spray beautiful ferns and mosses grew in great luxuriance, recalling many a ramble at home for plants and objects of natural history; but though crabs were about the water, no land-shells were The natives came into camp asking why the fall had been visited by the white man. Did he mean to stop the water that supplied the whole valley, by turning its course or drinking up its waters? Their chief, we heard, when rain is required, goes through a propitiatory ceremony at this spot to bring it in abundance; but as this year rain had fallen at its usual season, their fears were easily calmed. The rain-doctor had put out his magic instruments under a tree by the 20th October, and expected it abundantly at new moon, fifteen days afterwards, when his year would have expired. He begged for a piece of paper to assist him, and on getting half a sheet of foolscap, said he would prefer paper written over! From the 26th of September, and during October, we had very pleasant showers and slight thunderstorms. At new moon, on the 2nd November, as the doctor predicted, we had a heavy wind-storm, with pelting rain; but by the 5th, our magical horn, the rain-gauge, had worked its charm and stopped the rain!" (P. 122.)

Here the plantain was met with, regularly cultivated; Indian eorn and manioc, with sweet potato, were abundant; poultry, goats and cows were more expensive than in Unyamyuezi.

The description we have given in the foregoing pages is of the route taken by Speke and Grant in 1861. It should, however, be remembered that there are other routes from Kazeh to the north. Speke in his first journey went due north; he left Kazeh on the 11th July, 1858; he passed through country at first thinly inhabited and desert, but in a short time reached an open, well-eultivated region. Continuing his march as nearly as possible to what he frequently speaks of as the main road to the lake, he reached the southern extremity of the great lake by the 1st of August, having by his itinerary of the route travelled 165 miles. This journey was made in the summer, and Speke describes the temperature as moderate and the weather as pleasant. On his second journey it was found that things had changed at Kazeh, war and famine had occurred, no porters could be found, and his old route to the lake had to be exchanged for the longer and more expensive one by Uzinza to Karagué. We learn, however, from Speke, that caravans of trading Arabs used frequently to pass between Kazeh and the lake; indeed the Arabs have trading establishments in Karagué itself. Stanley, it will be remembered, found an Arab, Sungoro by name, encamped at Muanza on the lake, and about to build a dhow, and despatched his first letter from the lake by one of his parties to Kazeh and Zanzibar. Another and possibly important suggestion is made by Stanley in the route taken by him, which diverges from Cameron's at Kanenye (see map). He eame upon the river Shimeeyu, a little to the north of latitude 5° south. This river he considers to be navigable for some distance; it may therefore not be impossible to reach the lake by this water way.

Two points upon which further information may be wished

for are, the unhealthiness of the East Coast and danger from the hostility of the natives. We subjoin the remarks of Bishop Steere, with Sir B. Frere's comments:—

"The great objection made to Zanzibar is the unhealthiness shown by so many deaths among the members of the Mission. This is a very startling consideration, and one naturally asks oneself, How can so unhealthy a place be so great a centre of commerce, and how can it be that European merchants consent to live there as they undoubtedly do? The answer is a remarkable one; it is that the great mortality is confined to the members of the Mission. There have been a much larger number of other Europeans residing in the town, and the Mission has lost five members, while they have lost only two or three. Ill health is common, but death is very rare. One Frenchman, who had been settled here more than twenty years, died lately; but, except this, the deaths have all been among British subjects. In fact, no German, American, or French merchant has died within memory, and yet the merchants are more exposed to the sun than we are, and are less temperate livers. The only obvious difference between the Mission and the mercantile houses is, that the merchants seldom remain more than three years in Zanzibar without a change; only one of those Missionaries, however, who had died had lived in Zanzibar nearly as much as three years. It seems to follow that there must have been special causes at work, and it remains to discover and to prevent them. .

"The existence of any real healthy site on the mainland of Africa is exceedingly doubtful. Healthy highlands in the interior are often spoken of, as though their position were well known; but this is only because the geography of this part of Africa is very little understood. The centre of the continent is, as we now know, nothing but a large swamp. From the coast the land rises very gently to the watershed, and then drops very gradually to the great swampy central basin. Groups and ridges of mountains are scattered about, without any distinct connexion with the general rise of the land. There is nothing analogous to

the terraces described as existing in Natal, nor is there any particular district of which it can be said that it is high and healthy . . . It follows clearly that a white Missionary's work must be to train and to superintend native preachers." ("Blue Book," Sir B. Frere's Mission, p. 134.)

Sir Bartle Frere remarks, in his report to Parliament on the Universities Mission, in reference to the views expressed by Bishop Steere above given:—

"The only other point, in connexion with the following extracts, on which I think it necessary to remark, is with regard to the salubrity of Zanzibar. I cannot but think that Dr. Steere takes too unfavourable a view of the effects of the climate: Zanzibar and the East Coast of Africa appear to me to be unhealthy from the same causes, and apparently not in much greater degree, than the West Coast of India; and the precautions taken in the latter place for the preservation of health would probably be equally efficacious if strictly observed in Zanzibar and East Africa. Caution against unnecessary exposure either to the sun or malaria, care with regard to drinking-water and food, and other obvious sanitary precautions, would probably go as far to lower the rate of mortality in Africa as they have done during the memory of living men in India.

"I saw at these stations, as elsewhere in East Africa, much which leaves on my mind the impression that the insalubrity which is now ascribed to the climate, is often due to a neglect of sanitary rules, which would cause similar results on any part of the coasts of India; and I, everywhere in Eastern Africa, found Europeans living in positions and under circumstances which any medical officer of ordinary experience in Indian cantonments would pronounce to be incompatible with healthy existence." (Pp. 124, 129.)

The danger from the hostility of the natives is remarked upon by both Sir Bartle Frere and Bishop Steere in the same report. The former says:—

[&]quot;I may remark, once for all, that Christian Missions present

to the civil administration in East Africa none of the political difficulties with which we are familiar in India. Educated Mohammedans do not sympathize with the Missionary; but, except slave-dealers, they will not oppose him, and the bulk of the African Moslems, who are very illiterate, are by no means averse to listen to him. By the negro, free or slave, he is everywhere regarded as a friend. The African is surprised to be told that the Great Spirit is not in a state of epicurean indifference to mundane affairs, and quite incredulous as to the non-existence of the apparatus of witchcraft, and good and evil spirits by which he believes the world to be governed. As a rule he is a materialist and positivist of the most practical character; but he has not the slightest objection of any kind, moral or material, political or social, to the Missionary, whom he regards as a very amiable and inexplicable, but in many ways most useful, enthusiast, whom he is glad to welcome as doing him good in many ways, and greatly adding to the comfort and importance of the tribes in the midst of which a Mission station is established." (P. 124.)

Bishop Steere says:—

"I do not see any reason why stations should not at once be planted among some of the tribes on the road to Ujiji. I feel sure that Missionaries would he safe anywhere, and all the more so if they were known to carry no arms whatever: negroes are very seldom violent unless they are frightened, and, besides, there is nothing so tempting to a native thief as European fire-arms. It was a well-grounded boast of Dr. Krapf that he went with only an umbrella where others dare not venture fully armed. I believe myself that arms are a cause of insecurity, and can never be of any use to a Missionary. The idea of founding a settlement by force ought not to be entertained for a moment. One may fight one's way through a country, but one can never hold it by violence; besides that, the secular business of a fighting chief would soon swallow up his Missionary character." (P. 132.)

We have thus endeavoured shortly to describe the scene of labour to which Missionaries are now invited, with the routes thereto; and we venture to think that the route from the East Coast is the one that offers the greatest facilities for entering upon this field of labour.

V.

It would be idle to conceal from ourselves that the enterprise we have been considering is one fraught with danger and difficulty. Humanly speaking, life will probably be sacrificed; discomfiture and apparent failure will attend the Mission; possibly dangers and trials as arduous and insurmountable as those which overtook and defeated the noble attempt of the Central African Mission may await us. The world may say that we have entered upon a rash and hopeless enterprise, nay, even Christian friends may think an attempt to enter Africa by the East Coast hopeless, too. What has been placed together in the foregoing pages may, we think, show that, while the difficulties are sufficiently estimated, they are not to be regarded as insuperable obstacles in our way.

On the general subject of unhealthiness it may, we think, be safely laid down that in this respect Eastern does not materially differ from Western Africa. The coast line of the Bulloms, Sierra Leone, the Sherbro, Badagry, Lagos, and the Gold Coast, are well known to be unhealthy, to a degree that East Africa cannot surpass. But leave the coast line for the higher ground of Abbeokuta, or Akropong, or Coomassie, and the more deadly forms of the fever are escaped. So is it also with the island of Madagascar; as you leave the coast and rise to the higher plateau, the deadly Malagassy fever is also left behind; yet, in the lower levels of the African coast, both east and west, and on the fever-smitten littoral of Madagascar, the Missionaries of the Church Missionary Society have been, and are, content to toil and suffer and die, in making known the truth.

It is not the first time in the history of Missions that in the enterprise in which the eye of faith has seen the leading of Providence, the world has recognised only the dream of the visionary. The commencement of every great Missionary enterprise has been as it were a plunge into darkness and doubt. Witness the early attempt of the London Missionary Society in Tahiti; or the West African Mission of the Church Missionary Society, where, between the years 1804 and 1816, out of seventeen Missionaries eleven had been called away, and not a result attained save the wonderful lesson of faithful self-sacrifice taught by those honoured graves in the little churchyard at Kissy. The landing of the first Missionaries in New Zealand was such another dangerous and doubtful task. The most recent attempt of a similar kind is that just made under the leadership of Bishop Steere, of the Universities Mission, to reach a point near Lake Nyassa. It is to be feared that the party have as yet not succeeded in their attempt; they have already lost by death some of their number—this is a sad reverse—still, on the other hand, it may be remembered that the Scotch Mission, who have availed themselves of the water route afforded for a considerable part of the way by the Shire river, have made good progress to their destination on Lake Nyassa.

It is hardly within the scope of this little work to lay down or suggest any plan of operations, but at the same time, after a careful consideration of all the facts and information we have been able to gather, the following conclusions seem to present themselves. First, that a combination of circumstances at the present time seem to indicate that the Lord of the harvest is calling for labourers for the vicinity of the great Nile Lakes, and that, too, without loss of time. Second, that for the present the only practicable, and for various reasons, the most desirable route for any Missionary party, is from the East Coast. Third, that no very special obstacle

as far as we can see, blocks the approach. Fourth, that the mode of approach should be by the river Wami up to Makata, with the establishment of a permanent station on the hills near Kadetamare's country, a second station, though not for European residence, at Unyanyembe, and a third stution at some village in Ukuni. Fifth, the formation of a strong permanent Mission at Rumanika's, whence, as soon as this can be with safety done, a Mission could be sent on to king Mtesa in Uganda. Upon this point we refer to the advice of Col. Grant in his letter printed in the Appendix.

We have, we think, fairly shown the claim of the Church Missionary Society to the inception of the geographical discovery which has made the East Coast of Africa so deeply interesting. We venture to think that in the history of their East African Mission will be found a remarkable indication of the providence of God, calling the Society to advance her Missions into the interior of Eastern Africa.

Ten years ago the Mombasa Mission seemed the least hopeful among the many Missions of the Society. The veteran Rebmann was alone; his flock, a scanty half-dozen; himself enfeebled and prematurely old, almost blind; the Mission buildings at Kisuludini a half-completed ruin. So hopeless seemed the immediate prospect, that the Committee transferred the young Missionary, who had been sent to aid Mr. Rebmann, to the Seychelles Islands, and summoned Mr. Rebmann home.

Almost immediately, however, arose the agitation connected with the abolition of the East African slave-trade, and the Committee foresaw that their position at Mombasa must become one of great importance. So it has proved to be. The following report of Her Majesty's Acting Consul-General shows its present efficiency, and with the blessing of God it will prove a second Sierra Leone:—

"Acting Consul-General Smith to the Earl of Derby. "(Received August 24.)

"MY LORD,

Zanzibar, July 26.

"One of the objects which I had in view in visiting Mombasa was to ascertain the nature of the accommodation that would be provided for any liberated slaves that might be sent there in accordance with the application of the Missionary establishments at that place; and I have now the honour to report to your Lordship the information that I have gained on this point.

"The Church Missionary Society's operations at Mombasa have now the advantage of being conducted by the Rev. W. S. Price, a gentleman of great and varied experience in similar work in India, under whose superintendence preparations for future work are now being made on a most extensive scale. In addition to the large estate which the Society has for some years held at Rabbai, Mr. Price, about two months ago, became the possessor of a fine and salubrious plot of land, some 2,000 acres in extent, situated on the mainland at the head of the harbour of Mombasa, and about a mile distant from the town, which is in every way most admirably suited for the purposes of the Mission. The land, after much opposition on the part of the Governor of Mombasa, was purchased from Arab owners for a moderate price, and should in time become an unusually valuable property. It would be impossible to find a better situation. Directly facing the entrance to the harbour of Mombasa, it overhangs at a considerable eminence the broad and deep creek that runs up for many miles inland, and to which the ground slopes gently down, affording facilities for a complete system of drainage. The whole property is wooded with fine mango trees, and is open on every side to the sea breeze; there are no mangrove or other fever-breeding swamps anywhere in the vicinity, and the soil is believed to be of great fertility. In addition, there is a large well on the estate, apparently dating from the time of the Portuguese occupation, and which has been long known as the Banyan Well, where the slave caravans used to rest for the night, while the general ferry from the Island of

Mombasa to the mainland lands its passengers upon the estate itself, which, up to the present, has been traversed by one of the most frequented routes from and to Mombasa. The stoppage of this route to slave caravans and the deprivation of the well will give another, if an unimportant, check to the northern slave land traffic. The estate has been named "Frere Town," after Sir Bartle Frere.

"Mr. Price has been in possession of this estate for but two months, but he has already carried out great improvements, and has made preparations to receive any number of slaves up to 200. The ground has been cleared over the greater portion of the estate; a broad road, well metalled for the greater part, has been constructed round the entire property; three large and well-ventilated walled sheds have been erected, workshops and huts are springing up in every direction; and a good garden has been constructed which already produces vegetables in variety, among which the potato appears to flourish in marked contrast to the ill-success that has attended every effort to cultivate this vegetable at Zanzibar.

"The demand for labour that has been caused by these works has given employment to a great number of the inhabitants of Mombasa, and I was glad to find that, in addition to the popularity consequent on the regular and constant employment and payment thus afforded, both the Arabs and native inhabitants looked upon the residence of these Missionary gentlemen among them as a great boon, and highly valued the advice and assistance which is at all times most willingly afforded. This feeling of gratitude has been much increased by the valuable service of Dr. Forster, a medical gentleman who joined the Church Missionary Society here some few weeks ago, and who is unceasing in his endeavours to alleviate the many diseases common here. Both the Governor and the Arab Chiefs expressed to me their sense of his goodness and of their wonder at the kindness which supplied both advice and medicine free of cost. The Governor is also in the habit of consulting Mr. Price on any subject of difficulty, which is another proof of mutual confidence and good feeling.

"Inclosed with this I have the honour to forward, for your

Lordship's information, a copy of a letter sent to me by Mr. Price, by which it will be seen that the Church Mission Establishment, when fully completed, will be on a very large scale, and this, I believe, only intended as being a base for further operations in the interior, of which the station at Rabbai will be the first stage. With the exception of the French Mission at Bagamoyo, no attempt at an establishment of this magnitude has ever been made upon the mainland of the East Coast of Africa up to the present time, and its ultimate success is a matter of the greatest interest. The skilled artificers and workmen with which the Mission is so liberally provided will furnish that most important practical element in the treatment of liberated slaves which has hitherto so often been overlooked; and while every guarantee is afforded that education will not be disregarded, the slave will be taught the duty of earning his own livelihood, as well as shown the way in which to do so in the most advantageous manner. A nucleus of civilization established in this way at so important a spot as Mombasa cannot fail to be productive of the best and most widespread effects.

"It appears to me that Mr. Price has initiated a new state of things in this part of Africa, and if the scheme is but carried out with the energy and tact with which it has been commenced, it cannot fail to be a success, from a practical as well as from a humane and Christian point of view.

"I have, &c.
"(Signed.) C. B. EUAN SMITH."

But the importance of Mombasa at the present time is enhanced by its affording so admirable a base for operations in the interior.

With such an establishment and influence as our Mission now has, we have there the means of getting together the elements of a valuable party for interior travels.

There the Europeans destined for Karagué and Uganda may be acclimatized and their preparations made, and from thence the parties can start for Zanzibar, or the Wami river, in an orderly, systematic manner.

To Mombasa also come the trading caravans of the Wakamba, described by Dr. Krapf as the great traders of East Africa. He says of them:—

"These tribes are about 400 miles distant from the Coast. They are a remarkable set of Africans. They have a propensity of leaving their native land with great ease, and of settling in any country which may suit their commercial and pastoral habits and pursuits. The Wakamba considering themselves the traders of the interior, proceed far beyond their country, to hunt elephants or barter ivory, which they carry to the coast of Mombasa for sale. In reference to their religious notions they are inferior to the Wanika. In general they are of a merry and childish, though not stupid disposition of mind. As regards their language, we may mention one point which is conspicuous. They cannot pronounce the letter R, and use to place the accent of a word on its first radical letter, or as close to it as possible. Their form of government is more patriarchal than republican. The Wakamba live on friendly terms with all tribes which are around them, except with the Wakuafi, Masai and Galla, who differ much from the Nilotic tribes, in language and manners, being passionately fond of plunder, destruction and cruelty. The country of the Wakamba in the interior is but little wooded. It is generally level and has a soil fit for agriculture and cattle-run. The mountains lie to the North and East and South-West. The population amounts to about 70,000 or 90,000 souls.

"A Missionary station in the Wakamba country would form the first link of an Equatorial Mission-chain, or line of Missions which the author has proposed for the South-African continent. The practicability of this scheme is principally founded upon the remarkable fact, that all tribes inhabiting Africa in the south of the Equator, are related in language and manners, and have more or less commercial intercourse with each other." ("Vocabulary of Six East African Languages," p. 6.)

If Dr. Krapf is right, Mombasa may, by means of these

Wakamba, become a direct base for access to the interior. This has already been alluded to in connexion with the travels, reported by Mr. Wakefield, of the merchant Sadi.

Now, too, the long and patient linguistic labours of the veterans Krapf and Rebmann will bear fruit. Of the actual languages of Karagué and Uganda we know nothing, save that in the former Kisuahili is spoken by the king and his court. The importance of Kisuahili is shown by Dr. Krapf in the following remarks, taken from the Preface to his "Vocabulary of Six East African Languages," published in 1850:—

"The Suaheli language is understood from Barawa (a Somáli town North-Lat. 130) as far southward as to the Portuguese settlements at Mosambic, but it is actually spoken at all places of the main land, which are inhabited by the followers of Mohammedanism. It may therefore be styled the language of the Mohammedans of East-Africa between the Equator and Mosambic. These Mohammedans do understand very well the language of the tribes on which they border, or with which they have commercial intercourse, but generally they do not speak with them in any other tongue but the Suaheli-the other tongues being those of the Makafiri, or Infidels. In like manner the Pagan tribes, whose territory commences a few miles from the sea-shore, do understand the Suaheli language, but prefer speaking with the Suaheli in their own respective dialects. The Suaheli reside near the seacoast, and inhabit generally the low country-hence the Suaheli language may also be called the language of the inhabitants of the low country in distinction from the language of the watu wa mrima, i.e. the people of the mountain, or the natives who inhabit the higher land, which is generally occupied by Pagan tribes.

"The Suaheli language is spoken by about 350,000 or 400,000 souls. With regard to refinement of grammatical structure and compass of words it excels the languages of the mainland. This is owing to the more civilised condition of the Mohammedan Suaheli in consequence of their religion and intercourse with other more civilised nations.

[&]quot;The knowledge of the Suaheli language is indispensable to an

Europeanin Eastern Africa, whether he be a Missionary, or merchant, or traveller; for with the help of this language he will soon be able to master any other of the interior. It is, as it were, the introduction into the Nilo-Hamitie, or Nilotic family of languages, which must be distinguished from the Nigro-Hamitic or Nigrotic stock of languages. Almost all the tribes which reside in the south of the sources of the Bahr El-Abiad down to the Cape of Good Hope belong to the Nilotic race of Africans. Hence the author calls their languages the Nilotic family or stock of African tongues, in distinction of the languages spoken in Nigritia in the vicinity of the Niger, which belong to the Nigrotic stock. Which of the Nilotic languages can lay claim to primitiveness, the author is as yet unable to say."

A remarkable confirmation of Dr. Krapf's views is furnished by the researches of Mr. Wakefield. His friend Sadi reached the Victoria Nyanza, among the Ukara, at the southeast corner of the lake; he also reached Lake Bahr-i-ngo. The following lists, compiled from Sadi's information, shows that from Kisuahili on the coast, to Ki Ukára on the great lake, a strong affinity runs through each language. Indeed they appear to be but dialects of the same common stock:—

| English. | Ki-Ukára (Ngoroinne dialect). | Kikámba. | Kinyíka (Kíbè.) | Ki-Sáwahíli (Mombasa). |
|----------------|--------------------------------------|-------------------|---|---|
| Water | mátsi | mánzi. | mádzi. | máji. |
| Goat | chimbúri. | mbúi. | mbúzi. | mbúzi. |
| Sheep | chignóndu. | ilóndu. | gnónzi. | kondó. |
| Tree | múti. | múti. | muhi. | mti. |
| House | chinyúmba. | nyúmba. | nyumba. | nyúmba. |
| Fowl | chingùku. | ngúku. | kuku. | kúku. |
| Cattle | gnómbè. | gnómbè. | gnómbè. | gnómbè. |
| Dog | chítte. | jítte. | kûro. | jíbwa; mbwa. |
| Fish Man Woman | chíswi. múndu; pl. wándu. mdúmka. | ikúyu. múndu ; | swi. mútu; pl. átu. mútumúchè. | samáki. mtu; pl. wátu. mtúmke. |
| Child | chimwána. | kána. | mwána. | mwána. |
| Grass | nyáki. | nyíki. | nyássi. | nyássi. |
| Hoe | ligémbe. | ye émbè. | jémbè. | jémbè. |

Journal of the R. G. S. for 1870.

From the foregoing it will be seen that the Church Missionary Society, in the long and careful preparation of linguistic and translational work by its Missionaries, has acquired, as it were, a certain claim to be foremost in the attempt now to penetrate Central Africa, and thus to utilize the labours of Krapf and Rebmann. Again, the rapid growth of the Mombasa Mission places in the Society's hands a most important base for future operations. Here the principal language, Kisuahili, may be studied under favourable con-The language of the Wakamba, the great traders of East Africa, may also be acquired, and an acquaintance made with many members of that tribe, who are to be found within a short distance of the station at Kisuludini. Further, should the route by Bagamoyo and Unyanyembe be found impracticable, Mombasa would serve as a base for an attempt to penetrate by the river Dana, or even by the Jub, as did the Egyptian force which so recently alarmed Zanzibar. Lastly, at Mombasa there are gradually being gathered together those who hereafter may form just such another native agency as has emanated from the settlement of Sierra Lcone, and is found occupying the Yoruba country and advancing by the Niger into the heart of Western Equatorial A frica.

It is a thought which must excite emotions of gratitude and thankfulness to God that, while Christian England has been able nobly to fulfil the duty of this country towards Africa's western races, she is ready to labour in behalf of the eastern tribes; and what an opening broadens out before the eye of faith if once a Mission is planted and, in God's providence, permitted to be established on the shores of the great Nile lakes. What is to forbid its gradual advance to the west until the messengers of the gospel of peace, coming from the east and west, shall meet and, as it were, sit down in the Kingdom of God. This is no mere dream of the fancy; communication is held even now between cast and

west. When the whole nation wondered after Livingstone, Bishop Crowther, from his furthest post on the Niger, sent him a letter by the hands of an Arab trader who described a white man whom he had seen among the tribes near the great Eastern Lakes. Nachtigall's researches form also a link in the connecting chain.

The records of the native agents of the Church Missionary Society labouring in Western Africa show that they may penetrate to many parts where the white man cannot reach, and it is generally thought that the two chief languages of Western Africa, the Foulah and Haussa, both being now reduced by Missionaries of the Church Missionary Society, will carry almost to the limits of the explorations of Nachtigall, which were to the north and west of the Albert Nyanza.

It is very remarkable that while travellers during the present century have mapped out the enormous blank which on old maps of Africa covered the whole continent, inside a mere fringe of a known coast-line, Missionary enterprise has scarcely passed that coast-line. Surely the time has come when this reproach should be wiped away, and an effort be made to reach the interior.

The prospect, when viewed in the light of man's reason, seems full of uncertainty, doubt, and danger; but the achievements of travellers are a standing challenge to the messengers of the Gospel; and why should these fear?—they are obeying the command of Him who said, "All power is given to me in heaven and earth; go ye therefore and teach all nations;" and, "Lo, I am with you always, even to the of the world."

The prophetic language of the seventy-second Psalm, Solomon's Missionary hymn, seems to be peak a bright prospect for Africa. The monarch had come to know the riches of that

land—its gold of Ophir, its ivory, silver, and other products constituted his wealth; Egypt with its great river was well known to him for its power and prosperity; the Queen of Sheba had brought him new treasures, and had carried back with her the knowledge of the Lord Jehovah. May we not suppose that in the prophetic vision of the reign of the Messiah, of whom Solomon knew himself to be the type, his thoughts turned to that mysterious land—to him the land of untold wealth, whence princes out of Egypt and Sheba's Queen, had brought him gold of Ophir and precious gifts, and, as if to enhance the splendour of the Messiah's reign, he predicts that to the Messiah shall be given of the gold of Sheba, and the kings of Sheba and Seba shall offer gifts; then the vision takes a wider range, and, possibly remembering the immense continent revealed by the voyages of the ships of Tarshish and the isles, the monarch measures with illustrative figure the boundless limits of Messiah's kingdom in language which seems to embrace the vast extent of Africa from north to south, from east to west; "HE SHALL HAVE DOMINION ALSO FROM SEA TO SEA, AND FROM THE RIVER TO THE ENDS OF THE EARTH."

ISAIAH XXXV.

The wilderness and Afric's solitudes rejoice,
The desert laughs, and blossoms as the rose,
Thick spread with verdant leaf and gorgeous bloom,
Rejoicing e'en with joy and voice of song.
Where once was barren rock, the cedar, crown
Of Lebanon, with branching shade now grows;
And, lo! as gems to deck the waste, behold
The Rose of Sharon, Carmel's lily too—
The beauty and the glory of our God.
Hear this, ye fearful; hark, ye weak of hand.
Be strong, fear not; behold your God shall come,

Avenging all your wrongs, and pouring forth His fury on your foes, yourselves to save. Then eyes long-blind His glory shall behold; Then ears in deafness stopped His voice shall hear; As bounds the hart, so shall the lame man leap; And then the dumb His praises shall proclaim. In ground long parched with thirst shall living springs Of water flow, and rushes, grass and reeds Their heads uprear, and leafy pennons wave. And, stretching through the smiling land, behold, Embanked and broad, "The way of holiness." For down along that road, that King's highway, No foot unclean shall pass, nor ravening beast, Nor lion roaring after prey be near, But, clad in simple garb, wayfaring men (As those who travel no uncertain path) Adown that road in eager numbers go. And gazing from its walls the angels see The ransomed of the Lord redeemed from earth, With songs and joy eternal on their heads, To Zion, city of their God, return. Ah, well may joy and songs their gladness crown, Who now exchange for sorrow, sighs and tears The glorious light of heaven's eternal day.



APPENDIX I.

Letter from Colonel Grant.

HOUSEHILL, NAIRN, N.B. 17th December, 1875.

MY DEAR SIR,—I quite approve of working on Mtesa from the base of Karagué. This has many advantages and only two drawbacks that I can think of.

The advantages are climate and food; Rumanika is gentle, soberminded, and would gladly receive a party who would improve him and his people. Boat or ship-builders at Karagué could launch a large boat, drawing three or four feet of water, in the lake there within one mile of Rumanika's residence, and descend with the stream by the river Kitanguleh into the Victoria Lake.

The disadvantages are the extortionate chiefs on the way between Kazeh and Karagué. They cannot be avoided, but they can be influenced to some degree by Rumanika ordering his men to escort the party from Kazeh to Karagué. The other and only other disadvantage to be thought of is—What will Mtesa say? for as soon as he hears of the party he will send them an invitation, and if it is not accepted he will be jealous of Rumanika. All that we can advise is that the party going will have to please and keep friends with both kings.

The party must be guided by the events which may occur between Egypt and Mtesa. To me it would seem that the party should be prepared to split in two at Karagué. If all be quiet between Egypt and Mtesa, let one half go to Uganda. Once there I do not think Mtesa would feel jealous of Rumanika having the other party.

You inquire who would advise for an approach from the East Coast?

First in England. Second at Mombas and Zanzibar.

First in England—as to proper outfit. Refer to Appendix A at the end of my book, and get everything we had. I was going to say reject the second, third, fourth, ninth and eleventh things in my list, also that other things might be substituted for the observing and mapping instruments, also other books, arms and presents.

To the list I should add nothing, were I going myself exploring, but in the present case the following should be taken from England:—

Sets of cricket—to teach the Waganda; saws and axes for cutting down trees—carpenters' tools; iron smiths' tools for light and heavy work; also potatoe and garden seeds—cauliflower, carrots, onions, pease, parsley, cucumber and other like vegetables, turnips, &c.; garden implements—hoes and rakes—no spades. Books on joiner's, cartwright's, and plough-maker's work. If those going had some knowledge of guns, gunpowder-making glass-blowing, brickmaking, quarrying, tailoring, iron ornament making—such as a ring for the finger, wrist or ankle—and ivory working, they would be immensely appreciated everywhere. You can therefore be guided by the above as to what you will send, but time only will introduce them to Central Africa.

Teach the party to train a bullock for the plough—let them have some knowledge of medicine, of gymnastics (for the Waganda), of tricks, magic lantern, and of different amusements to occupy the minds of the people. The natives all delight in sketches and music.

I should add to my list of English things, that, in general, a native will rather not carry a box, and that if a box is too heavy for one man, say over sixty pounds, two men have to carry it, and they always object to this; therefore have few boxes, let all be small, and, if possible, substitute canvas sacks which have been soaked in a solution to keep out wet. These sacks do no injury to the men's naked bodies, whereas the corner of a box scratches them.

Second, to be procured in *Mombas or Zanzibar*. — Go to the best native merchant there, one with a knowledge of the require-

ments for the route as far as Uganda—he will provide everything, and assist in getting the guides for the party. He will provide donkey saddles, if required; American sheeting, red cloth, cloths of various textures and pieces as presents or black-mail for chiefs, beads of the colours taken at the various places on the route, fez caps, Surat caps, chintzes, brass and copper wire, nails, if required.

To give you an idea of what you may have to lay out in Zanzibar for such things as the above-mentioned, we paid in round numbers to a native £1000, and we had to purchase more at Karagué from traders, paying through the nose.

You may examine our accounts in original mems. in the Geographical Society. Captain George will show you them, and test what I have said above. Also you might ask for the letter of instructions I sent to the Society when they proposed to send in 1870(?), in search of Dr. Livingstone. I wish they would print what I wrote, as it was carefully drawn up, and I wish these remarks were copied and printed, as it would save some trouble and be useful to travellers.

Ever yours truly, (Signed) J. R. GRANT.

To E. Hutchinson, Esq.,

Lay Sec., Church Missionary Society, London.

The "Admiralty Manual" is admirable, and "Galton's Art of Travel" is useful and instructive.

The party ought to spend three or four months working together, learning languages, acclimatizing, and in every respect fitting themselves for the work before them at Mombas, and when their leader had seen all kit and supplies forwarded from Zanzibar to the opposite mainland, then the Mombas party might go direct by boat to the mainland, and proceed to the interior under their leader.

J. A. G.

APPENDIX II.

EXTRACTS FROM SUMMARY OF OBSERVATIONS ON THE GEO-GRAPHY, CLIMATE, AND NATURAL HISTORY OF THE LAKE REGION OF EQUATORIAL AFRICA, MADE BY THE SPEKE AND GRANT EXPEDITION, 1860-63. BY LIEUT.-COL. J. A. GRANT, F.R.G.S., C.B., C.S.I.

(From the Journal of the Royal Geographical Society of London, 1872.)

THESE miserable wars in Central Africa originated, we were told, in a quarrel which arose between the slave of an Arab and a native of the country. They fought over some water at a well; the Arab slave was killed, and his master took revenge against the village. Other Arabs went to the support and other villagers helped to fan the flame, consequently, through these constant interchanges of "paying off old scores," there is never peace, neither will there be until the country has a settled government.

The evil effects of these fights tell disastrously, not only upon all those traders who caused the disturbances originally, but upon all persons travelling through the country. If a caravan—we will say like ours—is marching, the porters desert in batches or in a body as they approach the residences of the Arabs, for, like all mortals, they fear capture or death. The people in the villages have been taught to detest every trader and every traveller, for they have suffered bitterly by the loss of their slaves and their herds, and will not readily render assistance to a caravan.

I would therefore here emphatically protest against any foreigner taking part in the fights of a country through which he may be travelling for scientific and other information, for I feel confident that neutrality is his truest and safest course.

We were invited and pressed to fight by every chief we saw, and by the Arabs also. The king of Karagweh asked us to assist him in killing his own brother; the king of Unyoro made exactly the same request; the king of Uganda wished us to go plundering, and the Egyptian traders would have been delighted to see us join them in their expeditions against the poor people near Gondokoro. If, therefore, Speke had mixed himself up with the quarrels of the inhabitants, the Royal Geographical Society would never have seen him return.

For fifty-two days we were sheltered at Kazch or Toborah by "Moosah," during which time we occupied ourselves in protracting our route, taking and working out lunar observations, registering the rainfall, shooting, collecting, sending reports and letters to England, attending to the sick, and gathering every information regarding the countries to the north, more particularly those around the Source of the Nile.

Moossah's house at Kazeh was the rendezvous of every traveller and of every needy man. Here we saw people from India, Arabia, Uganda, Usoga, Madagascar, Kilimangao, and other African provinces; and here was the favourite resort of all the gossips in the country. Moossah himself had been for at least twenty years in the country; he was the oldest established trader, and certainly the most influential; we therefore, through him, had the freest access to all visitors here, and gained information for our map. We ascertained from them the names and customs of every race that surrounded the Victoria Nyanza, the Tanganika, &c.; and were assured by Moossah that we should have no difficulty in getting hence to Egypt by descending the Nile, because it flowed from the great lake to the north.

But, to make such a journey a sure success, Speke devised that Moossah should accompany us as far as Karagweh, or even to Uganda. He knew that Moossah's fame as a trustworthy, honest man would influence the kings of those two countries, and that some of his followers being from Uganda and Usoga, we should be following the direct route by having such guides.

However, his death soon followed. We had not left many days when his messengers conveyed to us the sad intelligence that Moossah had breathed his last.

It may show the reader his worth and the importance attached to the event of his death, that couriers were despatched to the kings of Karagweh and Uganda by his son to announce the decease.

The messengers had separate instructions for these kings regarding our intended visit to them, so that the main object of our journey was never lost sight of by Speke.

The route we took from Kazeh may be divided into three regions, which will be separately described under these heads:—

- I. From Kazeh to Kitare, in Usui.
- II. From Kitare to the River Kitangule.
- III. From Kitangule to Uganda.

I. From Kazeh to Kitare, in Usui.

Distance 200 miles; elevation from 3180 to 4204 feet above the level of the sea; mean of the temperatures taken between 1 and 4 p.m., from the 24th December, 1860, till the 15th November, 1861, 80°. Highest temperature observed, 24th October, 1861, 90°. Extreme cold observed 13th November, 1861, 55°. The rainfalls of January, February, and March were not measured, but I should say that the annual quantity of this district is under 34 inches. The expedition remained here from the 24th of January till the 15th of November, 1861.

This country is close to the watershed which separates the waters of the Tanganika Lake from the Victoria Nyanza Lake. In fact, we occasionally were upon heights which shed their waters north and south, and although in this tract we traversed 200 miles, none of the waters flowed northwards, but all to the Tanganika Lake; yet the streams were so small—in many cases mere springs or sources—it was conclusive that we were upon the watershed of the Equator, upon the north-eastern edge of the vast clevated area which sheds its waters to the Lake Tanganika, and upon the most southern slopes of Nile-land.

This journey was made in thirty-two stages, and during the whole of it we never lost sight of hills which, when not in confused masses of igneous rock, were in ranges or ridges pointing in a N.N.W. direction, averaging in height 3500 to 4000 feet, with villages, cultivations, or forest in the valleys between the ridges. Many of the surface rocks were extraordinary, either cropping up in boulders the height and size of houses, or showing strange rock

basins, where water lodged, and flat masses upon which the people cleaned their grain.

The last six stages of this district had a different geological formation. The rock was in stratifications of sandstone of various degrees of hardness, colour, and inclination, laid open to view by narrow valleys running northwards, and escarped sandstone rock upon their western sides. Since leaving Zanzibar we had not met with so good an illustration of the geology of Africa, and it was an interesting part of our journey.

With this change of the rock we had pure, refreshing, and clear water, very different to the insipid, brackish water we had drunk since leaving the coast.

The deepest stream crossed was the Gombe, flowing, at the point we crossed it, to the north-west. It was in flood upon the 21st March, five feet deep and twenty yards in width, with little or no current, and flat banks. On the day we crossed it we noted one of those curious phenomena in nature—a quicksand, the only one we observed in our whole journey, yet so common in the rivers of India, and seen also at Simon's Bay, Cape of Good Hope. The altitude at the point was 3400 feet above the level of the sea, and this of itself is a strange coincidence, that a quicksand should be found at so high a level; but all this country is saturated with water and sand, and it may be that the vast basin of the Victoria Nyanza—not so far away—may have something to do with this, as it rests about the same level above the sea.

The soil varied from sand to rich tenacious alluvial; occasionally red clay was met with, and the whole tract of low hills, rock masses, plateaus, and valleys, was lightly covered with brushwood, forest, grass, and crops.

Not a day passed while marching that we did not meet with villages, in which we generally encamped. The larger ones were strongly fenced against sudden attack by double stockades, made from trees carried from the forests, and had a hedge of euphorbia outside of this fence. The outer circle of all was a deep ditch. With this defence a village cannot forcibly be entered by any human being, and would stand an assault by bows and arrows as long as water and food lasted.

The huts have steep roofs of grass, are circular, and each set

belonging to a family is stockaded from its neighbouring set. Within the enclosures, and sometimes within the huts, cattle and goats are kept, so that cleanliness is not the rule, although in this respect there are certain restrictions, such as that no workers in iron, and no animal deemed unclean, may enter the village.

The "chief" is supreme in his district; he expects, and often demands, tribute from all passing through his country, and if he does not get it he sends a flying column of men, armed with spears, bows and arrows, to try and enforce submission. His principal nourishment is a coarse drink made by fermenting and boiling the grain of the country; and, though seldom drunk, he is generally in a muddled state.

He has as many wives as he can maintain, and as many slaves as he can buy or kidnap; but if they do not misbehave he treats them kindly. He has a natural religion, the instinct of right and wrong; he has no idols, and believes in a supreme spirit of good and evil being able to avert danger from himself, or to punish others. Although he holds courts, which are conducted with considerable ceremony and earnest argument, he can neither read, write, nor count time.

His dress is a sheet of blue cotton check, or chintz, tied round his waist and falling below the knee. Another sheet of similar material is thrown over his shoulders. The head, feet, hands, and shoulders are bare, except a shell-pendant as the mark of rank round his neck; iron rings on his ankles, and a stick or spear in the hand, completes the "Mteme," or Sultan.

The men of this province lead much the same kind of life as their Sultan, but necessity makes them industrious and active. They prepare the ground for seeds with iron hoes, not knowing the use of the plough or the bullock in agriculture. With the assistance of their women they cut the crops and clean them. They convey all the firewood in from the forest, attend the cattle, milk the cows, defend the property of their Sultan, and a few of them trade in salt, sweet potatoes, ground nuts, grain, ivory, iron, slaves, taking such to the northern kingdoms, as well as to the coast opposite Zanzibar. They carry loads of sixty and even seventy pounds weight when employed as porters, but have an objection to carry cases of tin or wood, which hurt their naked

skins. All articles made up for transport by native carriage in Central Africa, should undoubtedly be placed in waterproof sacks and not in cases.

The women are better dressed than the men: all of them wear a cotton cloth from the waist to above the ankles, while the majority of the men have the skin of a goat slung from one of their shoulders as their only covering. The women have their meals separate from the men, as M. Du Chaillu mentions in his Apingi Kingdom. They eat in the open air, with their children seated by them; in their household duties they are clean and tidy. The women slaves are the first to rise in the early morning, and they work all day, grinding corn with a stone upon a slab. Their other employments are to clip the heads of corn in the fields, and to carry the produce on their heads in bark baskets to the village. They cook the meals of their husbands and prepare the native beer. Sometimes they will accompany a caravan to the coast, carrying their infants with them, and will occasionally engage themselves as porters. In height they are shorter than the men, differing in this respect in the same way as we do. The height of the men is perhaps two inches below the average of Englishmen.

Slavery is the curse of the country, and the African races will continue this practice of buying, plundering, and selling slaves to traders as long as the Zanzibar Government, the Portuguese, the Egyptians, and the Chinese support it or connive at it. When travelling in Africa, we saw that no one of any social position, and who was at all ambitious, could enjoy life without slaves. Purchasers generally obtain them from tribes different from their own, and give the highest prices for natives of Usoga and Uganda, considering them more faithful and attached than the slaves of races contiguous to themselves. It was observed that the master and mistress of Central Africa treat their slaves with kindness, looking upon them as part of their property, which they feel bound to care for; and in gratitude for this the slave generally becomes attached to his foreign home.

The condition of slaves becomes very different when they fall into the hands of a dealer, an Arab or other trader, who takes them from market to market in gangs, tied together by the neck with heavy chains—a brutal precaution which never entered our heads

to adopt—and finally, when no sale can be effected, he conveys them to the coast, where, at great risk of capture by our men-of-war, he ships them on board a native craft, never again to see their old homes. This is the most cruel period in the life of a slave, this forced transportation, accompanied by extreme privations. It would be a relief to hear that the demand for them was summarily stopped at the ports of embarkation; for then these slave-dealers and natives of the interior would, of necessity, cease to take them to the coast.

The Mohammedan Government of Egypt is, I regret to say, extending its influence in those parts by large acquisitions of territory; and it becomes its duty to control the desire of its subjects to make themselves masters of the slaves of Abyssinia and Central Africa. Annexation by this Power would be a serious evil; and, for the sake of the fine independent races of Uganda and Karagwch and their fertile country, I hope and trust that civilization may be introduced among them by Christians, not by Mohammedan races, who would turn the whole country into a market for slaves. The trade of the east coast of Africa is being developed more rapidly now since the opening of the Suez Canal, but the interior should be penetrated to obtain its rich products, and foreign traders should push on from the east coast to Egypt, protecting the people from Mohammedanism, forming trading depôts at different points, and showing their intolerance of slavery.

Travelling Season.

I may conclude my notes upon this district by making the following remarks upon the seasons, as taken from a field-book kept daily, and will show the favourable times of the year for travelling. Natives are often obliged to travel at all seasons, but will not readily do so at the desire of a master; they prefer to travel during certain months, such as March and April, when the crops and wild fruits are about to ripen, and when they can help themselves as they pass the fields or go through the forest; or they prefer to start in August, after their crops have been gathered and they have had a feast on the new grain. At this time of the year they begin to burn down the tall grass, which

might conceal wild animals. The seasons they naturally object to travel in are when the country is parched by heat in June and July, or flooded by water in December and January: in these times food has to be purchased, as the harvests have been gathered, and travellers suffer in health from hunger, heat, cold, and rain.

January, 1861.—Rain falls in this and the three preceding months, softening the soil and preparing it to receive the seed; acacias and ground-nut are in blossom; new grass and young rice are above ground, and a few fruits are forming. Black storms from N.N.E., with thunder and lightning. Wind N.E. and N.N.E. Average temperature during the month, taken between the hours of 1 and 4 o'clock, 76°.

February.—Rain continues to fall this month. The wind is almost cold; the grass and young crops are a good height, and seeds are ripening. Wind W. and S.W. Temp. 76°.

March.—This I call the beginning of summer, and it may be called a dry month, though showers fell upon the 22nd and 23rd, the time of the vernal equinox. The paths and much of the country are still covered with water, the accumulation of rain during the past three months. Blossom is plentiful, the grass is high, and Indian corn, in a few places, is ripe. The S.E. wind blows daily, bringing with it fits of sneezing, similar to what we have in England during hay fever in May. The air is impregnated with dry, imperceptible dust. The wind occasionally blows from the E.N.E. quarter. Max. temp. 80°, min. 62°.

April.—This month (on the 3rd) was the commencement of the rice-cutting at Mininga. There are few days of rain. The morning breeze is still from the unhealthy south-east quarter, and many suffer from fever. Temp. 80°.

May.—The harvest is general during this month, and grain is abundant. No mention in my journal of any rain in May. Average temp., at 2 p.m., 83°.

June.—I call this the first of the autumnal months, because the harvest has all been gathered and housed. The poorer classes are allowed to collect what they can of grain and sweet potato off the fields where the harvest has been gathered. At sunrise the mornings are piercingly cold; a haze obscures the outlines of the hills; the sun riscs in a haze, which does not clear off till 9 or 10 a.m.;

and even during the day a film of haze hangs about the fields. The wind blows with regularity from the S.S.E. and S.E., making us sneeze and giving us hard eoughs and eolds. At night the sky, for forty degrees of altitude, is misty, and the strongest wind that blows is from the south-east. By the end of this month all deciduous trees have thrown off their leaves, and nothing but evergreens refreshes the eye. On the 1st of June, at 2 p.m., the temp. was 75°.

July.—The fields are bare and dusty; the men employ themselves with long-handled rackets in threshing the eorn and winnowing it in the southern breeze. They gather the honey of the season (this month corresponds with our September), attend the young ealves, and burn down the grass to allow fresh to spring up. The mornings are close, and feel like rain; the atmosphere is still thick, the days are gloomy; heavy clouds appear in the north, and a plump of rain falls upon the tenth. The unhealthy south-east breeze still continues, but it is not so constant now. At 7.50 p.m. of the 7th I observed a comet near Ursa Major. On the 9th its position was more distant from the north; the tail pointed away from the constellation, and was about the angle of 45°.

August — This is a gloomy month, the atmosphere is thick and the mornings close. The people make beer daily from their stored grain, and drink it off when it is fresh. Arab traders now march for the northern kingdoms, and native dealers travel about selling and bartering slaves, salt, ground-nuts, &c. Little or no rain falls.

September.—The first month of the Central African winter for the aspect of the country is grey and wintry. The days are beautifully bright and clear. By the 12th, the unhealthy southeast wind had gone to easterly, the streams had become mere chains of ponds, with dormant vegetation, and about the Equinoctial time on the 24th, we had merry peals of thunder, with lightning and a northerly breeze; two days later, heavy rain followed the storm.

October.—The mornings are cold, the days oppressive, but sickness is less, and it is a favourable time for marching to the coast. We met several caravans; there were pleasant showers

and thunder-storms, all the more acceptable, for the water-courses were dry, and drinking-water was scarce. At Usui the ground is broken up for seed. The wild grass is either withered or has been burnt down, and certain trees begin to drop their foliage. The only vegetation is such as grows all the year round, namely, sweet potato, plantain, and manioc. Average temp., between 1 and 4 p.m., 84°.

November.—Rain came with the new moon upon the 2nd, with oceasional storms and high winds. It continued during the month, falling almost every day with a N.N.E and N.E. wind, and most frequent in the afternoons. Caravans for the coast travel this month. The ground is prepared for receiving the seed. Indian corn and manioc is ripening. Winds variable; those from the S.E., E., E.N.E., and even N.N.W., are recorded. 1½ inch of rain fell in fifteen days during the whole month. Max. temp., 79°; min. temp., 58°.

December.—The rain of the last month has brought up the brier, and a few blossoms are observed: but no record of this month can be offered, as we were in the neighbouring province of Karagweh, where the rain-gauge marked 2.80 inches for the whole month. This fell upon fourteen different days, and the greatest record in twenty-four hours was on the 29th December, between 11 a.m. and 5 p.m., when 1.16 inches fell. The temperature during this month at places between Ugogo and Kazeh (altitude 3200 to 4000 feet) averaged 84°, between 1 and 4 p.m.

Abstract of the above remarks.

Driest Months—March, April, and May.
Partial rain in June, July, August, and September.
Heavy rain in October, November, December, January, and
February.

II.—District from Kitare to the River Kitangule.

We have now entered upon the northern slope of Equatorial Africa; every drop of water in this district flows to the Nile. The distance along it is 120 miles, travelled by us in fourteen stages, across ridges of sandstone, averaging 4000 feet above

sea-level; pointing, though not with regularity, to the north-east. The valleys are 200 to 800 feet lower than the highest stratifications of rock, and are of various forms. Some are narrow passes, with brushwood and cultivation; others are broad expanses of grass, rush, and bog, where giraffe, rhinoceros, hartebeest, cranes, and geese are very frequently seen, and which at no very distant period were great lakes; or the valleys are deep depressions, reservoirs of water three to ten miles in length, frequented by hippopotamus, otters, water-boks, and full of fish.

To the west of these ridges, and upon the upper strata, at the second stage, the country has been upheaved into a series of volcanie mounds, which are shaped like saddle-backs and cones. Here the hill-sides and paths are strewed with sharp fractured sandstone and fragments of quartz.

The more common hill or mountain of Karagweh has a round outline with steep sides, and is covered with a coarse description of grass three feet high, which gives to all of them a bleak look. The only other vegetation consists of a few shrubby trees, which grow in the courses of the ravines down the sides of the mountains.

There were no rivers erossed in this route, but merely rivulets and bogs; the hills are so steep, no streams accumulate to any size. This was the highest portion of our whole route; it was also the highest inhabited part, for Rumanika, the proprietor, resides all the year round at an elevation of 4661 feet, and from our encampment at this altitude, looking to the west, we eould count four ranges, one receding from the other, and pointing northwards. These ranges are of uniform height, and part with their lakes and streams to the valley of the River Kitangule. Far beyond these ranges, at a distance calculated at fifty miles, we took the bearing (c.b. 295°) of a volcanie cluster of three sugar-loaf mountains in Ruanda. This was a very interesting sight, eausing our intense admiration on account of their towering height-say 10,000 feet; but on account of the foggy atmosphere, we could only see them oecasionally, while the sun set behind them. The natives said of them-for we could not go so great a distance off our route to visit them—that they were so steep that no one could ascend them except on his hands and feet.

The enlivations of Karagweh are not confined to the valleys or lower ground; but upon the western slopes of the hills, where there are no escarpments or fragments of rock to spoil the crops, beans, English peas, sweet potato, ground-nuts, and pulses, are grown in sufficient quantity to support the inhabitants; and groves of plantain are abundant.

Karagwch, being at the south-west corner of the Vietoria Nyanza Lake and the high road to the ivory-producing countries of Korch, Uhia, Kittareh, Unyoro, and Uganda, is the only route taken by traders and travellers from the sea-eoast to these northern kingdoms. It has, therefore, become a mart of great convenience for the meeting of inland and coast traders. Here ivory is bartered for beads, salt, iron, copper, cloth, and slaves. The Zanzibar merchants have depôts here, detaching parties to the west and north for the purchase of ivory and slaves. This trade is sanctioned by the Sultan Rumanika, who is a kind, amiable man; the least extortionate of all the chiefs we met, consequently his capital has become a far more important market than that of Kazeh, where there is no proper government. The only drawback to Karagweh is the difficulty of getting through the excessively extortionate chiefs residing between it and the coast, and there is no avoiding the heavy taxes these chiefs demand from caravans moving either from or to the coast. The resources of Karagweh are not yet developed on this account; but as long as Rumanika lives, and while-the traders behave justly, the country will continue to compete successfully with the other markets for ivory in Africa. It would be of great advantage to the east coast traders if they thoroughly established their credit in this part of Africa, for unless they do so, the Egyptians from the north will descend with their hordes and sweep this trade down the Nile.

The tribes who arrive with ivory, coffee, slaves, &c., are numerous, and give constant opportunities at such a rendezvous as Karagweh of obtaining information regarding their nations. Captain Speke took advantage of their presence to glean for his map, and hear all about this lake-country. He heard here, from some men of the Sultan's, who had just returned from a journey to the north, that one hundred foreigners, in ships from Egypt, had been attacked by the Wagani, who plundered them of clothes such as we wore, and

beautiful rare Venetian beads. This was intensely exciting news to us, for we knew they must be a party who had ascended the Nile; but how were we ever to reach them? It was also added, that their guns were so large that they knocked trees down; and their ships were so commodious that they carried white sails made of cloth, and had animals on board of them. Nothing could be more conclusive to us, and Rumanika showed us some beads which were entirely different in size and colour from those used upon the trade-line of the east coast. We therefore pressed the Sultan daily to allow us to proceed on our route.

Besides getting the above welcome news, we had the advantage of constant intercourse with those who lived here all their lives. The Sultan and his late father, Dagara, and his family, had settled here for three generations or more; and though they, individually, had never travelled beyond their own kingdom, they knew by tradition, and from their own servants and slaves, every country and lake within 100 to 200 miles of them. They gave us freely all the information they possessed; pointing to the countries they spoke of, such as the southern ends of the Luta Nzige and Victoria Nyanza Lakes, and mentioned their distances in days' journeys. The Sultan stated that a canoe could sail all the way with the exception of two miles of obstruction in the Kitangule River, from Uganda to Karagweh Lake. The family were intelligent and well-informed, we therefore were disposed to place reliance on what they told us. Neither were they superstitious about our making astronomical observations; but I attribute this friendship very much to our having been the guests of so well-known and trusty a man as the late Moossah of Kazeh. When we left we parted as good friends as when we arrived, and this is sometimes difficult to do in Central Africa.

Here, and in every other territory we passed through, have I seen Speke, compass in hand, with native travellers around him, getting from them the positions of Uganda, Unyoro, Ujiji, Ukereweh, Luta Nzige, Vietoria Nyanza, Usoga, Ugani, or places we had never seen, and hearing from them the descriptions of the races around the lake. In fact, we never met a traveller of any intelligence who was not put through the points of the compass in this way; but none of those who lived on the western shore of the lake

eould ever tell us who lived upon the opposite shore. As we changed ground from camp to camp, going northwards, Speke, by following this system of observation and native interrogation, was able to secure cross-bearings of all the countries which appear in his map. And as far as we inspected afterwards, these cross-bearings were wonderfully near the truth; for this reason I predict that what we were unable to prove by inspection, will be found equally accurate. In one instance, this is already confirmed. Speke laid down the Luta Nzige Lake entirely from native information: it was afterwards visited by Sir Samuel Baker, and its northern extremity had not to be altered from Speke's map; and the southern end has yet to be visited before it can be shown that Speke accepted wrong bearings. This case I instance to prove that when information is properly sifted and obtained from natives of the upper and intelligent class, it is decidedly reliable.

The countries which extend along the south and west of the Victoria Nyanza had their representatives constantly at Karagweh, and it was of great interest to us to talk with them. A trader of Mombas, named "Jooma," the agent of a house in Zanzibar, and speaking a little Hindostanee, was, perhaps, as well informed as any of the natives. He had traded for ten years in different parts of Equatorial Africa, had seen Kilimangao, Ukereweh, Koreh, Ujiji, Uganda, and knew the routes to these places by heart. While on his way to Chaga, near Kilimangao, he had met Captains Burton and Speke at Ugogi, and delivered some letters to them. He described the changes of colour in this mountain, but not knowing what a snow-eapped mountain meant, he did not understand that snow could produce this difference of appearance in tintwhite, black, green, brown, and searlet successively, if viewed between the times of daybreak and darkness. He believed that all this was supernatural, for he became ill when he wished to ascend it, and said every black man was affected in the same way by it; though white men, if like Speke, might not be so. He understood the mountain to be full of treasures in gold and other minerals, and he pieked up some stones at its base which were the colour of some red eornelian links which I wore; but no Arab would dare to dig this mountain, for he would certainly be struck by some malady. Poor "Jooma" was full of superstitions.

As this route will have to be explored when the eastern shore of the Vietoria Nyanza is determined, I may mention here the experience of Jooma when marching between Ugogi and Chaga, near Kilimangao. He had a wholesome dread of the Masai people, who, having no ehief Sultan, are split up into small states, each one demanding of the traveller eruelly large taxes; and this faet is the barrier to successful exploration in this portion of Africa. Though Jooma had sixty-four guns with him, even this number did not keep off the troops of natives who attacked him. But, at last, terms were made, Jooma got away; and he never eould be induced to go there again. I mention this to show the difficulties of this route, and that it would be more advisable to explore the eastern shores of the Vietoria Nyanza by boats from its southern shore than to attempt a passage through the Masai to the eastern shore of the lake. Two of our followers had gone from Zanzibar, via Kilimangao, to within three days' journey of Usoga, where they had heard of large boats eapable of holding sixty men; and had also heard of men on horseback, probably those races to the south of Abyssinia; and had seen a salt lake, ealled by them Leebassa, probably the Naivasha of Wakefield.

Jooma states that the Masai race are savages compared with the people living at the south extremity of the Vietoria Nyanza, which he visited in 1852 with twenty-one followers. He arrived at Muanza, the point where Speke first discovered this lake in 1858, and from it he could see the island of Ukereweh indistinctly, He obtained a boat and twenty-four paddlers, which landed him on the island of Weezee in five hours. This island is peopled, and eontains cattle. He was sheltered, and got some fish. paddled the whole of the next day till sunset, when, arriving at the island of Ukereweh, he was hospitably received by the Sultan Machoonda, who still lived in 1862. This Sultan seems to have been a thorough prince, for he entertained Jooma for three months, giving him a present of twenty-five eows, two goats, &c. Jooma says the prices of all articles in those days were more moderate than now; for instance, he purchased twenty fish for one string of beads, a goat for four strings, and a eow for ten. Small tusks of elephants were to be met with. And on my venturing to doubt that Ukereweh was an island, he indignantly replied that it was

a very large one; and denied the possibility of its being the mainland, for "how could the lake fall to permit of Ukereweh being the mainland, it neither rises nor falls here? Did I not reside on the island for three months?"

When sailing from Ukereweh to the mouth of the river Kitangule he had been attacked, and was driven for shelter on the island of Kisseewah, under Lohangarazee, at the mouth of the Kitangule (I mention this as a link in my proof that the lake extends from Ukereweh to the River Kitangule). "But," continued Jooma, as he addressed me when at Karagweh, "when the King of Uganda sends his boats for you you should be all safe, and the voyage might take you about two months." There is no doubt that a canoe, going along the shore, as it has no compass and no sails, would take a considerable time upon such a voyage of 120 miles, but even with a native crew, going into and out of all the bays, it ought not to take half this time of two months. This information is copied from my journal written on the spot.

While delayed at Karagweh, I was very much struck by the extreme blackness of skin in a race who came there from the Lake Victoria direction to sell coffee. The blackness of their skins reminded me forcibly of the races dwelling in the swampy regions of the Terais of India, and this to me at once marked their origin as a race living among lakes or swamps. They were Wahia, or Wazeewa, who live on the shore of the Victoria Lake to the south and north of the mouth of the River Kitangule, and are considered an inhospitable, bad race; but we experienced no unkindness from them.

They, the Wahia or Wazeewa, are dark, wiry, sturdy, broad, round-faced negroes, who allow the hair of their faces and of their small beards to grow wild; the woolly hair on their heads stands out in great thatches, which shade their faces. They differ from almost every other race, except the Waganda, in having no teeth-marks, no skin-marks, and no teeth extracted, and they may be considered as the link between the people of Unyamezi and Uganda. The heads of the men are ornamented with a single horn, the curved horn of a sheep, a goat's horn, or that of the waterbok, a new species of water antelope seen by Dr. Kirk in southern lakes, and sent home to the British Museum by Speke, and called after him Tragelaphus Spekii. The skin of a cow is

their chief dress; this has the hair on, and is friezed on the inside and coloured yellow. The hairy side is worn next the skin, but reversed during rain; it hangs to the middle of the thigh by being tied by a knot at two ends over the right shoulder—the lower corners are rounded off. Besides this handsome skin, the Mohia robes himself with a yellow bark cloth, or one with black zig-zag stamps upon crimson ground; so dressed, and smeared with grease, he is one of their upper class.

They carry a single spear of a remarkable pattern, for it differs from all the spears seen in Africa. The staff is $5\frac{1}{2}$ feet long, of a white knotty wood, and not of bamboo, for bamboo is not indigenous to swampy countries, it chooses rather to grow away from water. The iron blade is a broad oval, or of a heart shape, having a niek or shoulder to it, so that it may remain in an animal. They also wear round their ankles rings of solid iron, polished, and no thicker than the quill of a duck, and a Mohia may occasionally have a massive armlet of ivory round his arm above the elbow.

Their women are pretty, and are particularly clean in their persons and dress; they were not observed to grease their bodies, but their skins are well washed, and before sitting upon the ground they spread out some leaves so as not to have their cow-skin and bark robes soiled by the earth.

I have been particular in my description of this swamp-living race, as I wish to show that there is a distinct fashion of dress, of caste or clan-marks, and of arm, in every race we met in Africa.

Each nation or race felt a pride in adhering to its own fashion, and no two countries were ever observed to dress, mark, or arm alike. Therefore it was that we became familiar with the aspect of the different races we saw, and could distinguish any stranger, not alone by his face or language, but by his dress, caste-marks, and arms, as soon as he stood before us, just in the way that we recognize a foreigner by his outward appearance.

There was not a race along the western half of the Victoria Nyanza Lake, or between its shores and our route, of which we did not meet distinct types to converse with, and make notes upon their country, their dress, ornaments, arms, habits, &c.; but it might tire the reader to describe them all with minuteness, suffice to say of the fashions in Equatorial Africa, commencing from the south of the Victoria Nyanza, and going round the western side of

the lake to the north, that we saw the Wanyamezi perfectly happy with the skin of a goat as his sole covering. The Karagweh people tie a neat flap of leather around the loins, shorter in front than behind; the Wahia have been described. The Wakoreh make the blades of their beautiful spears fifteen inches long. The Waruanda have a flap of leather around their loins of almost indecent shortness. The Waganda dress in salmon-coloured shawls made by sewing together several strips of bark, and in handsome robes, like our skin carriage-rugs, but made of goat skins, antelope skins, &c., and show less of their bodies than any African race I know of; their heads, arms, and feet are alone uncovered, for they so robe themselves that all the rest is concealed; besides this, when crossing rivers, they wear a bandage like the letter T, and carry their smart clothes upon their heads.

The next races upon our route were the Wanyoro, who expose the chest and back, robing the rest of the body to the knees, or to the ankles, in kilts of bark cloth, skins, &c., but they arc a slovenly people. The Wakidi are at once distinguished by their lithe but muscular figures, and the tight iron rings round their necks and arms; the men wear round earrings of brass or iron, and, when they can procure it, they carry the fat of a cow or a goat, for anointing their bodies, in a coil round their necks, so as to have their arms free for their spears and shields. Lastly come the Wagani, who stand perfectly nude before you, but quite unconscious of their nakedness, for they ornament their heads, their ears, lower lips, necks, arms, waists, knees, and ankles with feathers, cowries, beads, and iron, not wearing any leather or cloth coverings. They are when so decorated and painted with red earth and ashes, in zebra-like stripes, the most dashing race we observed, and stand in graceful attitudes unknown to us who clothe ourselves from head to foot. After these races come the Bari people, at Gondokoro, who have a peculiar fashion of headdress, and are naked; there were other races of Kitch, Shillook, Nouer, &c., who wear skins and a few clothes, till we reach civilization and people clothed from the markets of Europe.

All those races can be recognized by their weapons, by the length of the spear handle and the shape of its blade, as the make and fashion is different in each. Of all the spears seen, the longest and heaviest is that used by the Waganda, and the slightest that

of the Watnta—a plundering, rascally, marauding race, with no homes, similar in most respects to, and I believe identical with, the Zulu Kafirs whom we had the opportunity of seeing at Delagoa Bay. Both Watuta and Zulu circumeise, and wear a long appendage to coneeal the circumeision; and, in my recollection, we saw no other race who observed this custom, so that they are easily distinguishable. The Watuta were upon our route on several occasions, and we have visited their deserted eamps; they are a cowardly race, preying upon the weak and defenceless, and travelling in flying columns over many parts of the country.

Before concluding this district, a few notes may be made upon the seasons, but we were not able to do much from the fact of having been laid up with siekness from the 15th of November till the 20th of April:—

November. — During this month, plantain, sweet potato, ground-nuts, Indian corn, beans of a small description, and pulses, are obtainable at Karagweh, and the hills are covered with grass, but not of a good description for grazing. We had rain on fourteen days of this month; it began with the new moon on the 2nd, but the total fall amounted only from one to two inches; max. temp. 76°, min. 58°; wind north-east.

December.—Rain fell on fourteen days of this month; amount 2.7 inches, 1.16 inches falling on the 29th, between 11 a.m. and 5 p.m.; max. temp. 71°, min. 57°; wind north-east.

January.—Rain fell on fourteen days of this month also, amounting to 3.3 inches, the greatest fall in one day being 83 inch on the afternoon of the tenth; max. temp. 71.7°, min. 59°; wind north-cast.

February (from Speke, Appendix F).—Rain fell twelve days of this month; amount 3.6 inches.

March.—Rain fell eleven days of this month; amount, 3.9 inches. Plants were in flower and fruit during the months we were in this district, namely, from November till middle of April.

April.—I was informed by the brother of the king of Karagweh that the greatest fall of rain during the year takes place here between the 15th of April and the 15th of May, lasting for thirty days during the month of Ramzan, and I see this confirmed in Speke's Appendix, for eight inches are recorded for this month.

III .- From Kitangule River to Uganda Capital.

Hitherto the characteristic features in our route from Kazeh had been uplands, steep sloped hills, deep narrow valleys, with insignificant streams easily waded—a country, in fact, without a single engineering difficulty; whereas now we enter upon a region abounding in deep streams, with two navigable rivers which would require extensive bridging before there could be thorough communication.

We made the distance of 145 miles in twenty-four stages, but, on account of the winding nature of the route, to avoid swamps and swollen streams, fifty miles might be added as the more correct distance travelled.

The country is the western shore or side of the Victoria Nyanza, and is perfectly different in physical configuration to anything we had yet seen upon the journey. It has no doubt been a plateau of 4000 feet high, as the uniform level and the level tops of the existing hills are a distinct evidence of this. These hills, or remnants of an original plateau, are often solitary, and consist of masses of stiff clay and boulders hitherto impervious to the action of the constant moisture at the Equator. The softer parts of the original plateau have been washed away to a depth of 300 to 400 feet, at intervals averaging a mile apart, consequently to walk across this is to go through a bog; ascend 300 feet, keep level, descend again to another bog, and so on during the whole march.

The vegetation of these parts is very distinct and interesting. A thick reed, ten feet high, covers the flat tops of the hills, a few trees grow upon their sides, below the trees are the huts of the people, sheltered by dense masses of plantain trees, and, lowest of all, a tropical vegetation of trees, creepers, and papyrus, hide the vile swamp of tenacious mud in the channel between the different ridges of hill.

When standing on these heights to view the country round, the breeze is cool and refreshing after crossing the mosquito-filled swamps beneath; and as the eye is stretched from the feet to the horizon, in succession you look over trees into valleys of various forms, often square, and many pointing to the lake, but filled so full of vegetation that their exit cannot be seen. Beyond the

valley rises another hill similar to what you stand upon, and beyond it is the horizon, without a peak or mountain in the sky-line.

The River Kitangule is the first important stream to be described. Several natives of Karagweh told us that the people of Urundi were in the habit of floating timber down this river, and they concluded that its waters must come from the head of the Tanganika Lake, but we were able to show them the fallacy of such reasoning by the difference of altitudes of the two positions, and by the barrier of the Mount M'foombiro range. It probably has its rise in this mountain, but we saw it fed by four lakes in Karagweh, which radiate to it.

The Kitangule, at the point we ferried it, runs through a plain which is twenty feet to forty feet above its level. The view, looking up stream, shows a high, steep, left bank and a hilly, wooded horizon, with a shelving right bank covered with papyrus. It is a majestic stream, five to six fathoms deep, eighty yards or so across, and fringed with papyrus for a considerable width, with a current of three to four miles per hour. From one dry bank to the opposite one is 250 yards across, and no foundation for a bridge could conveniently be got nearer than this, the intervening space being white shingle, rushes, papyrus, and the river.

The canoe which took us across was a single timber, the width of an ordinary easy-chair, and fifteen yards in length, hollowed out. It carried my party of fifteen Waganda, their dogs, and their large shields, with ease. At starting, on account of the strong current, we had to pole up stream, by the edge of papyrus, for thirty yards; the paddles were then plied rapidly to enable us to hit off the exact landing by slanting down with the current. I had a sounding-line all ready, and commenced to use it, but neither the head ferryman nor the Waganda officer in charge would permit me to make any use of it, even though I offered handsome presents; they said something would certainly happen to the boat if I sounded, and the King of Uganda would take their lives if anything happened to me. Speke, who had travelled this route a few months before me, found the same objections made.

His course was somewhat different from mine when proceeding

hence to Uganda capital, and he saw the Victoria Lake at points where I did not. His first view of it was from Mashonde, and afterwards he constantly came upon it, as shown at the end of this paper under "Extracts from Speke's Work."

It was always intended that boats should be sent from Uganda to convey me from the Kitangule to Uganda; but, after being a settled question, the plan fell through—no boats could be found. Those we saw were unfit for such a voyage, and the risk to life and property would have been great; but this might not have stood in the way had there been no other obstacle. I had been assured by Rumanika of Karagweh and others that boats would certainly be sent for me by Mtesa, but the representatives of both kings took such precious charge of me, and especially of themselves, that they would not attempt the voyage. There was no overruling them, and my disappointment was more than I can describe.

It may be mentioned here that so late as the year before last, in 1871, Mtesa, King of Uganda, sent a party of his soldiers all the way to Zanzibar with presents for its Sultan, begging, amongst other things, that men might be sent him who were capable of building ships, by which he could make excursions on the Victoria Nyanza. His father was in the habit of making such voyages, but was seldom successful; but if Mtesa was supplied with the means, I think he would gladly assist any traveller in the exploration of the lake and the countries on its eastern shores.

Upon the 9th of May, having been travelling for four days through bogs, across a low country, and with streams—three to five feet deep—at intervals of three and four miles, I was glad to reach the high ground of Chango, whence, at an elevation of 500 feet above the lake, I had a clear view of three-fourths of the horizon. This view included the Victoria Nyanza, which gave a sea horizon from 85° to 152°, and was calculated to be ten miles away. I took a sketch of the lake, and entered all the bearings around me as given by a Waganda.

Chango, where these bearings were taken, is one of the prettiest and best-kept spots seen upon the journey. Here the natives call the lake "Nurrowareh," and that part of it at the river Katonga they called "Looœro." They knew the Lutanzige to be in Unyoro, and gave me a bearing upon it. An extract from my journal,

dated Chango, states, "From a grassy spur above eamp, and not 500 yards away, had a most extensive view of the dear lake; every one had gathered on the height, even the lazy Wanyamezi exerted themselves to see the glorious sheet of boundless water, oeeupying one quarter of the horizon. The island of Sesseh was on our left-front, and, except an uninhabited island, there was no land visible beyond the lake."

On the 13th of May, after marehing aeross many ridges with marvellously steep sides, but eovered with reeds, grass, and trees, our eamp pitched at Kyabogo, whence I had an extensive view of the lake and Sesseh Island, ealeulated at five miles' distance. At this place a smart young Uganda officer came up, asking to be shown my sketches, and afterwards escorted me to the top of the hill above the cultivations. Here the polite youth eagerly pointed out to me every place he knew, while I wrote down their bearings. I had taken other bearings of the lake during the day's march. He was giving me a fabulous account of a race living where the sun was just setting, saying that the people were very fieree, and used bows and arrows of extraordinary strength, and talked of 'Kassara" as being in that direction, when suddenly another M'Ganda interrupted our eonversation by calling on me excitedly to look at the moon. I turned from the setting sun to the east, and saw the moon rising out of the lake, sending her rays upon the placid sea with such glittering effect that all of us who saw it were touched by the same sentiment of admiration. It delighted me to see so beautiful a seene appreciated by the uneducated native of Equatorial Africa, and this shows that those who live in a state of nature are not blind to the beauties in nature.

Between the right bank of the Kitangule and thirty miles south latitude we had crossed one noble river, countless streams and marshes, in fact, a gap in the land of fifty miles; but now we entered upon the plateau of the country, cut up into steep hill-spurs pointing to the lake, of which we had extensive views during a distance of ten miles, when we came to another series of dreary plains covered with slush, mud, and water, or cut up by streams, which were breast high, with firm sand bottoms.

This part of the Lake Region is particularly interesting, as it is upon the Equator, where the River Katonga falls into a great bay

of the lake. Here I was told that my wishes would be acceded to, and I should be allowed to proceed to Uganda capital by water; the baggage was carried to the side of the lake and put in a canoe of five planks, but the water came in in such quantities that we should have been swamped. The project was abandoned, much to the delight of my followers, and we therefore made arrangements to proceed by land.

The blue lake had small surging waves upon its surface, and washed-up débris of seeds and reeds. The shore was flat to a considerable distance inland, and had generally a fringe of gigantic reeds concealing the view. Katonga Bay did not seem to be deep water; it is horseshoe-shape, three miles across and five long, and exposed to the south-east; a gentle breeze blew upon it, and there was an island of grass at the north-west end; the valley contracted as it extended out of view to the north-west.

At the ferry of the Katonga, fourteen got into a canoe which conveyed us through a passage in papyrus for 200 yards, here we changed into better canoes, and paddled through open water for a mile across the bay. The natives would not allow me to sound, nor to put my hand into the water, but they were full of fun, and raced across in great humour. When within a mile of the shore reeds and grass appeared, and there was no channel large enough for our canoe; so we jumped into the water, which was four feet deep, and commenced plumping and plunging amongst the curious grass (*Pogonatherum sp.?*) which floated like hay upon the lake. This was very exhausting work, for I was weak from illness, and the heat of the sun was great; but fortunately the footing was firm, and my bare feet did not suffer so much as my head.

The three canoes which ferried us were propelled by paddles of solid wood, four to six feet in length; the men sat upon cross sticks, facing the front, scooped up the water, splashed and raced their neighbour canoes like a lot of children at play, but they took no liberties, and were perfectly respectful to their charge. The only thing that I objected to particularly was their insisting upon killing the three or four fowls we had as food, before ferrying the river: it seemed so very silly, but they said that we should run the risk of being attacked by hippopotamus in our passage across

if the fowls were left alive, this animal having a decided taste for poultry. My chickens were therefore sacrificed, which threw more into the larder than was necessary.

From the Katonga Bay to the head-quarters of Uganda, the distance is sixty miles across hill-spurs, bogs, and streams; there were, say, thirty of these spurs, or ups and downs, which radiated to the lake, and there were the same number of streams and bogs to cross; their depth varied from one foot to seven feet, and a remarkable feature is connected with them that, at this point of our journey, between Congee and Namagoma, the first half of the streams ran into the lake, and, say, the last half of them ran to the north, showing a distinct watershed.

The M'werango and the Moogga Myanja were the largest of those flowing to the north; the former, we were informed, comes not from the lake, but from a rock S.S.W. of Namagoma, and joins the other stream, and forms the Kuffo River seen at Unyoro. The M'werango is 300 to 400 yards across, but its water is entirely concealed by the dense aquatic vegetation growing in it. A passage, the width of three men, has been cut through this, and an attempt at bridging had been made by placing spars of palms, &c., upon forked sticks; but these had been displaced, and delayed the crossing of our traps for one hour. I swam across the last half of this bog. Little or no flow was visible, but the direction to the north was unmistakeable, for the floated logs indicated it. The other large stream, or bog more properly, was the Moogga Myanza, which also was completely hidden by aquatic vegetation. It was 500 yards across, and a winding passage eight feet wide had been cut in this, forming what might be called a tunnel, for the graceful papyrus met over the passage, forming an arch overhead. Its depth was five fect or so, coming up to the breast, and the footing was different from the majority of the bogs; it was of hard sand, quite pleasant to walk over. The Myanza had not much flow visible, but there was enough rippling noise through the rushes to tell that there was a flow to the north. I inquired where the stream came from, and a tradition was mentioned concerning it. It seems that "Moogga" was one of the wives of the late King Soona, of Uganda; she became dropsical, and was sent for medical advice to a place south-east of this; the

result was that she was delivered of a child, and this river began to flow as a happy omen, and has continued ever since!

Where these rivers have their rise, whether from the hills between the part we crossed and the lake, or whether they are in actual communication with the lake, neither of us observed; our information was from separate sources. But, wherever they rise, their flow is to the north, and there is nothing impossible in their channels being in communication with the Victoria Nyanza; indeed, some natives said they are so. But there is one thing remarkable about the streams we crossed which were flowing towards the lake; their water was brown and their sides were of tenacious black mud, showing that this alluvial had accumulated from a large area, for a long distance, and for ages; whereas, when my party came upon streams which flowed northwards, there was scarcely any mud at their sides, and their footing was of firm white sand, consequently, the leg came out of these streams without the black booting of mud gathered in all the bogs which flowed to the lake; and this clearness of water, with absence of alluvial deposits, indicates to me that their courses must either be very short, or that they may be percolations, or may be overflows from the Victoria Nyanza. I incline to the belief that they do not flow direct from the lake.

A long circuit had been made by both of us in our journey from Kitangule River to Uganda. We had waded through miles of bog and of swamp, which may be called part of the Great Lake; we had seen the great degradation of soil produced by frequent falls of rain, and that the mud so carried to the lake had formed, not at the mouths of the two great rivers but between them, at points where there was less motion in the water. The island of Sesseh lies opposite a mainland where there are few or no streams, and extends for forty miles. We might have avoided these swamps by following a route ten miles more to the west, where there may be a watershed, and where, when railways are introduced, no bridging of streams every mile or two will be necessary; but we were constantly pressing to the lake side, and so had to submit to the inconvenience of swamps and the want of provisions, which would have ceased altogether if we had marched nearer the lake.

Attempts at bridging had been made, but they were of a feeble kind; the logs were generally under water, resting upon a foundation of rush-roots, or they were otherwise displaced; so that, with bare feet, their rough surfaces were more painful to bear than the stubble of the papyrus. Swimming even in shallow, muddy water was preferable to walking through it.

Having finished the description of the route to Uganda, some account may be given of the prince who ruled there when we made our visit.

Mtesa is one of forty sons, besides many daughters, born to the late King Soona, of Uganda, by many wives. His family are said to be a branch from that of Unyoro, and they extend as princes and nomades as far as Kazch. He is the ninth king, and the names of all the previous kings are known from the fact that their tombs are protected and preserved by the Crown to the present day. In these tombs the lower jaw-bone and the bones of the thighs are deposited. At each new moon the present king has the bones of his father conveyed to him, and a ceremony, lasting two or three days, is gone through upon this oceasion.

He is not the eldest son, but was selected by the people, or by his court, for his noble bearing, and as a likely successor to his father. Now he must be about thirty-five years of age, fair for an African, not thick-lipped, but with woolly hair, handsome figure, five feet eight inches in height, and manly in all his pursuits, being fond of boating, shooting, and other sports. has no knowledge of reading and writing, or of time, but counts by sticks, measures time by seasons, or moons, or by saying that so-and-so would take place when a eow's calf would have ealved, or when there would be a grandson or great-grandson. has a remarkably quick perception, and is naturally finely dispositioned, often showing kindness and mercy to those he rules over, but the existing law of his country obliges him to assume the fierceness of the lion when he has to execute or punish criminals, events of frequent occurrence, and often for very trivial offences. We daily observed three or four men and women being led away to be killed. The mode of execution is by a blow at the back of the head: no burial takes place; the victims are cut up for vultures, which sit languidly upon the trees.

The public of Uganda enjoy the observance of great state at their court, and assemble in hundreds round the royal resi dence daily. They allow the king as many wives and houses as he chooses. We saw two or three hundred of his wives. Wishing to make him the greatest king in Africa, they give him authority to punish without trial, and plunder slaves, eattle, crops, boats, &c., for him wherever they can find them. They keep his brothers always in irons—that is to say, the brothers have chains to their legs and arms; but though thus degraded in our eyes, they came so chained to call upon us, and were as happy and merry as any young men could be. They laughed, chatted, amused themselves, and made many inquiries of us, in the presence of the king, their brother, without ceremony or appearance of restraint. extraordinary custom seems traditional, and prevents their obtaining an ascendancy over the sovereign elect; but it does not last long, for when Mtesa finishes his period of probation as Prince Regent, and has been crowned Sovereign, all these young fellows are placed upon a pile and burnt. They showed us the piles of wood upon which they were to be put when the day came, and spoke of it without any indications of fear or of regret. They seemed determined to enjoy life while it lasted, joining their brother in all festivities and all excursions for sport and amusement. Separate houses had been allotted to them and their families-for they were permitted to marry; but they were not often seen within the grounds of the palace.

The dress of the Waganda is the most picturesque seen in Africa. It is made of the bark of a fig-tree, cut in strips, which are carefully prepared, and sewn together into sheets as pliant as a blanket. This robe is tied over the shoulder in a large but neat bow, and its folds fall to the ankles. Over this they wear another robe, made of antelope or goat skins, beautifully sewn together, and well prepared, consisting often of many-coloured skins; or the more common robe is that of a cow. The showier the fur is, the more they admire it. A white skin with black spots is a favourite skin, and the bark cloths most approved of are of a rich maize tint, harmonizing remarkably well with the bronze skin of the Waganda.

During a march the Waganda roll up these fine clothes in a

long, tight bundle, and carry it on their heads, leaving their hands free for their spears and shields; the pith shield is tied on to the head during rain, and forms an umbrella. A bandage is worn between the legs on these occasions of undress, or when going across bogs, but on arrival in camp they put on their smartest robes, and strut about with canes in their hands.

The mode of living in Uganda is different from that of all the countries we passed through. Travellers are considered as guests, and the people are bound to give them shelter and food-and to cook their food-without reward. This is a most iniquitous system; the people feel the tax heavily, for they have to entertain the numerous guests who visit their king-the only one who takes any recompense. He accepted from us guns, beads, cloths, and other presents, while his people dared not take such articles. Our men did not like these terms, and became mutinous from want of food; for, unless they risked their lives in plundering, they would have starved, as the allowance of his Majesty for their support was only ten bunches of plantain for sixty men every fifth day. Beef, mutton, and fowls were rare commodities, and the king was loth to part with such unless to Speke and myself, not Mussulmen, like our followers, who refused the food of animals killed and cooked by Waganda.

Plantain wine of excellent quality is made here by putting the juice of the fruit into canoes, or rather long troughs of wood, having a longitudinal slit, and allowing it to remain for three days. The opening is closed by plantain leaves, covered over with litter and earth, to prevent any great fermentation. On the fourth day it is removed in large gourds to the houses of the wine-makers, who drink it during their meals, or when paying visits, in the same way as practised in Abyssinia with honey wine. I should have mentioned that the flour of parched grain must be added to the plantain juice to assist its slight fermentation, and that, when clear and sparkling, it is a delightful beverage.

The climate of Uganda is decidedly relaxing, being humid from the misty showers which fall almost daily, and from its proximity to so large a surface of water as the lake. During June the daily fall was not sufficient to measure in a gauge, but every morning the valleys were veiled over by a thick mist, eaused by the condensation of the air, and it very often happened that the sun was invisible all day from the thickness of the atmosphere. On awaking each morning in Uganda my eyes were partially scaled, as if with gum, but whether this was from weakness or from the moist atmosphere I cannot say. We had one thunderstorm during June, and it created rather a sensation, for one of the houses of the king was set on fire by lightning. Rain and hail accompanied it.

The vegetation in such a country was gigantic upon the higher grounds, where dense thickets of reeds, ten feet high, grew naturally upon the soil of red clay. The staff of life in Uganda—the plantain—grew in profuse quantities upon the faces of the hills, covering them with its leaves, which waved with the breeze. In the valleys and deep dells, by the lake side, the vegetation of trees, ercepers, and aquatic plants was lofty and luxuriant, though not so tropical as to ferns and orchids as was expected. However, much has still to be explored in this respect.

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| Mean temp. in June | | | 69.2 |
| Extreme heat ditto | , | | 79 |
| Extreme cold ditto | , | | 60 |
| Fall of rain ditto | | | 0.55 |
| Prevalent wind ditto | | | S.E. |



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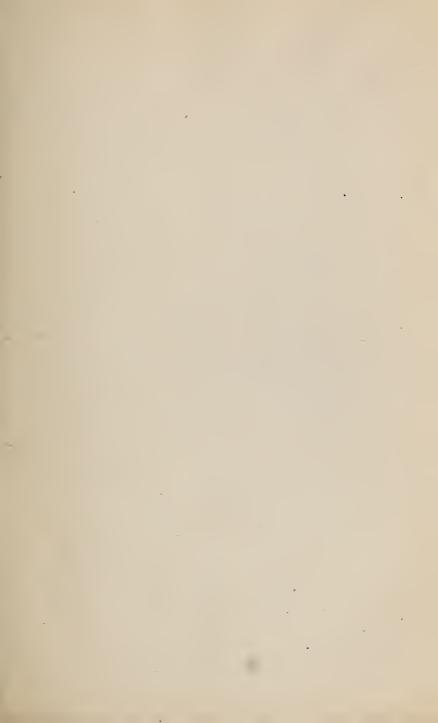
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Edinburgh Daily Review, Feb. 8, 1876.

"In a dedication to Lady Burdett-Coutts the author explains that the volume before us has been compiled in order to meet a demand for information as to the region which has been placed so prominently before the public by Mr. Stanley's report of King Mtesa's invitation to English Missionaries. In rather more than 100 octavo pages Mr. Hutchinson has accordingly printed considerable extracts from the travels of Speke and Grant, and other African explorers, with sufficient connecting matter of his own to make the book readable. In a pocket there is a large map, showing the great lakes Tanganyika and the two Nyanzas, and the whole course of the Nile down to the Mediterranean, and illustrated by a curious sketch-map made many years ago by the C. M. S. Missionaries at Mombasa. There is also another map of the tract from Zanzibar to Ujiji, on a somewhat larger scale. We hope the book will have a large sale, and still more that the projected Mission may have great success.—Church Bells, Feb. 12, 1876.







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